IDIOTA,

OR

DUNS

His Contemplations

Of the Bleſſed

Virgin Mary.

Written by that moſt pious, learned, and renowned man, JOHN DUNS, *alias* SCOTUS, commonly ſtyled the *Subtile Doctour*, and Prince of Divines.

Bleſſed art thou among women, and bleſſed is the fruit of thy womb, Luke 1. v. 42.

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To the right Vertuous and truly Honored Widow, Mrs Poulton, of *Acton-Place* in *Suffolk*.

Madam,

GOd is wonderful in his Saints, *saith the Royal Prophet; so farre is it, that the due and competent honour we exhibit unto them by wayes impaire the sovereigne and supreme adoration we give to God, whom we onely acknowledge to*

be our Creatour, Redeemer, and Sanctifier; that thereby his glory is marvellously set forth. For it cannot but redound to his greater honour, seeing we magnifie and praise God the more, who hath so highly impowered and dignified his Saints, and seeing it is for his sake we love and honour them onely as his servants and best beloved friends, and not as Gods; which must needs be an acceptable service to him, who esteemeth whatsoever is done to them as done to himself: according to that of our blessed Saviour, Whatsoever you do to one of my little ones you do it to me. *Whence holy David, a man according to Gods own heart, saith,* Mihi autem nimis honorati sunt amici tui Deus: *O God, thy friends are exceeding honoured by me. This being verified then in all his Saints, that God*

nd is wonderfull *in them, as the Au-*
is *thour of all the power, vertue, grace*
n- *and goodneſs in them, it hath chief*
o- *place in our bleſſed Lady the Mo-*
iſe *ther of God, and Queen of all the*
ly *Saints, to whom he hath done the*
ts *greateſt favours, and in a more*
ve *eminent degree dignified above all*
er *others.*
an *The ancient Church and holy Fa-*
e *thers of the firſt ſix hundred Years*
wh *(to which times as pure,* Jewell,
em Witaker, Willote, *and other Pro-*
ha *teſtants do appeale) did highly re-*
eve *verence our bleſſed Lady, giving*
nes *unto her in the honour and invocati-*
D *on of her, very glorious ſtyles, yet in*
ou *a Catholique ſenſe, to the confuſion*
ho *of Heretiques who ſo much diſhonour*
a *her, and traduce malicionſly*
ing *whatſoever is done or ſaid in her ho-*
er *nour. They often call her our* Hope,
G *our* Refuge, *and* Advocate, *to wit,*

by her Intercession and Prayers, or because she brought forth the Authour of our Redemption and Salvation, whereby she is intituled the Mother of mercy, and whatsoever goodness we receive by Christ. Let us hear the piety of the Ancients of the blessed Virgin, that we may detest the impiety of the viperous brood of Calvinists, who esteems her honour a derogation to her Son our Lord, who is with her, *and cannot abide the praises of her whom all generations (but Reprobate) calls* Blessed. *The Greek Liturgies or Masses of St.* James *the Apostle, confirmed by the sixth General Council, as also of St.* Basil *and St.* Chrysostome, *makes most honourable mention of her, praying unto her, saluting her with the Angelical Hymne,* Ave Maria; *and using these speeches,* Most holy, undefi-

led,

led, blessed above all, our Queen, our Lady, the Mother of God, *Mary* a Virgin for ever, the sacred Ark of Christs Incarnation, broader or more spacious then the Heavens that didst bear thy Creatour. Holy Mother of unspeakable light, we magnifie thee with Angelical Hymnes, all things pass understanding, all things are glorious in thee, O mother of God. Thou art more honourable then the Cherubins, and more glorious then the Seraphins. To thee, O full of Grace, all creatures both men and Angels doth gratulate and rejoyce. Glory be to thee which art a sanctified Temple, a spiritual Paradise, the glory of Virgins, of whom God took flesh, and made thy Womb to be his throne, &c. *What can be said more glorious?*

Let us hear what moſt holy and ancient St. Ephrem, *whoſe works as St.* Hierome *teſtifies in his Book of Eccleſiaſticall Writers, were wont after the ſacred Scriptures to be read in the Churches or Eccleſiaſticall Congregations, in a ſpeciall Oration, in praiſe of our Lady, ſaith thus in divers places thereof:* Mother of God, undefiled, Queen of all, hope of them that deſpaire, my Lady moſt glorious, higher then the heavenly Spirits, the glory of the Prophets, the praiſe of the Apoſtles. *And a little after,* A Virgin before thy Childebirth, a Virgin in and after thy delivery. By thee we are reconciled to Chriſt my God thy Son; thou art the helper of ſinners; thou the haven of thoſe that are toſſed with ſtorms; the ſolace of the world, the deliverer of the impriſoned,

the help of the orphans, the redemption of captives. *But what ſaith St.* Cyril *in her honour in his ſixth Homily againſt* Neſtorius *the Heretick:* Praiſe and glory be to thee, O holy Trinity, to thee alſo be praiſe holy Mother of God, for thou art the precious Pearle of the world, thou the Candle of unquenchable light, the Crowne of Virginity, the Scepter of the Catholique Faith. By thee the Trinity is glorified and adored in all the world. By thee the Heavens rejoyce, Angels and Archangels are made glad, Devils are put to flight, and man is called again to heaven.

To omit many more, let St. Auſten, *Serm.* 18. *or as ſome are of opinion St.* Fulgentius, *bring up the rear.* O bleſſed *Mary*, who can be able or worthy to praiſe or

thank thee, receive our prayers, obtain our requeſts, for thou art a ſpecial hope of ſinners: by thee we hope for pardon of our ſins; in thee, O moſt Bleſſed, is the expectation of our rewards. *And then follows the words uſed in the Church Service,* Sancta Maria ſuccurre miſeris, juva puſillanimes, &c. Pray thou continually for the people of God, which didſt deſerve to bear the Redeemer of the world, &c.

It was a pithy, grave, and a grounded ſaying of Biſhop Goodman *late of* Glouceſter; As Chriſt came to the world by a Woman to us, ſo we muſt by that Woman go to Chriſt. *He that will conſult St.* Irenæus *(who lived near the Apoſtles dayes)* lib. 3. c. 33. *and* lib 5. *about the middle; and St.* Auſten de Fide, & Symbolo, & de agone

agone Christiano, *shall see how they declare, how both the sexes concurre to our Salvation: the Man the Woman, Christ and our Lady though differently a due proportion observed; for as this holy Doctour, Prince of Divines, wisely averres in the 4. Book of his Theologicall Questione, d. 45. q 4.* Congruum est beatum esse coadjutorem Dei in procurando salutem Electi eo modo quo hoc sibi potest competere. *As* Adam *and* Eve *both were the cause of our fall, though* Adam *far more then his wife; so Christ far more excellently then our Lady, and in another sort: who though his Mother, yet is but his creature, himself being truly God and man; he by the effusion of his blood redeemed us, it is but one Mediatour who gave himself in Redemption for many, saith St.* Paul, 1 Tim. 2. *She*

by

by her gracious acceptable Prayers intercedes for us, that what our unworthiness cannot obtain, may by her most gratefull Prayers to Christ be granted. When as we may be rejected as Themanites whom God sent to Job, *with*, Go to my servant Job, his face I will accept. But when the Mother shews forth her breasts and paps, (*saith St* Bernard) and the Son his sides and his wounds, can there be (*saith he*) any repulse where there are so many ensignes of Charity? *We may well think that she was specially elected to be the mother of God and preserved from all sinne, even Originall, and not onely Actuall that she might the better above others intercede for sinners. It may rightly be said, that by her Prayers the world subsists, which otherwise had been ruined, as the Vision to St.*

Do

Dominick *makes manifeſt, when he ſaw Chriſt with a three-fold Javelin ready to deſtroy the World for Pride, Avarice, and Luxury, but ſtopped by the powerful Prayers of our Bleſſed Lady, repreſenting her two grand devout Servants, St.* Dominick *and St.* Francis, *who ſhe undertook ſhould by their endeavours reforme the world. May we not uſe to her* Mardocheus *words to* Eſther, Who knowes whether thou cameſt to the kingdom therefore, that in ſuch a time thou mighteſt be ready. *So we cannot be ignorant that our bleſſed Lady is advanced to the Kingdome of Heaven, that ſhe might mediate with her Son for her people, for mankind; and ſhe doth intercede to her Son the King of glory, as* Eſther *did to King* Aſſuerus. Eſther *obtained what ſhe deſired againſt* Aman *the enemy*

of Gods people; and our blessed Lady prevails with the King of kings against our enemy the Devil, who goes about to destroy mankinde. The King put forth his golden Rod, in signe of his benevolence, towards Esther, *and the King of eternall glory stretcheth forth his golden Rod of* Clemency, *as often as she makes address in our behalf: he saying,* What wilt thou have done, although thou shalt ask the half part of my Kingdome, thou shalt obtain. *The two parts of his kingdome are his* Justice *and his* Mercy; *the Mercy he doth much leave to her disposition, that for whom she intercedes, favour shall be showne. And who is he that devoutly sought by her help to have mercy of her Son Christ Jesus, and hath not found it?* Let him silence thy mercy, O Virgin. (*saith St.* Bernard, ser. 4. de

Ass.

Aſſ.) if any there be who having invocated thee in their neceſſities, can call to minde that thou haſt failed him. *Which being ſo, I cannot but congratulate with you*, Madam, *for your ſingular Devotion towards the bleſſed Virgin, under the glorious ſtyle of her* Immaculate Conception, *which hath elevated her above others in Gods favour.* What haſt thou *Eſther*, who among the people art elevated; not for thee this Law was made, but for all the common people. *The general decree againſt* Adam *and his poſterity comprehends not her, for which reaſon ſhe is moſt apt to intercede for us ſinners. Hence St.* Leander *in the Liturgy on St.* James *Feaſt, after many divine Epithites, calls upon her, That ſhe* would have compaſſion of us the ſons of *Adam*, who are baniſhed, &c. *to wit,*

in

in regard of Original sin contracted by us; in this distinguishing her from us, and making her our Patroness *virtually, under the glorious style of her Immaculate Conception. Which in effect all the rest of the holy Fathers doe, who extoll her above all the Celestial Inhabitants, for that being free from all sin whatsoever, and having nearest conjunction with God our B. Saviour, she is the fittest for to mediate for us sinners with her blessed Son our Lord and Saviour Jesus Christ: who by the prerogative of his merits was preserved from the very instant of the creation of her Soul, and union thereof to her Body in the sacred womb of B. St.* Anne; *so that she was All-beautifull, and no spot of sin was, is, or shall be ever in her. This Motive indeed, abstracting from all other inductions, have caused*

ed me to dedicate unto you these Contemplations of our B. Lady, he Authour of which we may justly yle, the Champion of our B. Lalies Immaculate Conception. For which reason, I am confident they will be more dear and welcom, and by frequent converse with them, they will herish your all-praise worthy Piety towards her: and he by this address will testifie to all his worthy esteem he hath of your Vertues, who will not cease to pray, that your constant Devotion to the B. Virgins Immaculate Conception, may prove to you as to others, a ladder, to mount with facility up into that Kingdome, Immaculate; into which, nothing that is defiled or impure can enter. This shall be the daily Vote of

Madam,

Your much devoted, and obliged Servant,

P. H. N.

DUNS *his Contemplations of the Bleſſed Virgin* Mary, &c.

O Man, whoſoever thou art, who hath entred into probation of this life, thou abſolutely ſtandeſt in need of the mercy of our Lord Jeſus Chriſt, without which thou canſt not be ſaved. Wherefore approach through a devout contemplation of minde unto the moſt glorious Virgin *Mary* his holy Mother, for that *by her, and in her, with her, and from her, the world hath and ſhall receive all good*; to wit, her moſt Bleſſed Son *our Lord Jeſus Chriſt*, who is the All-good and Sovereign good,

without whom nothing is good
he being the sole and onely good
Having then found out the B
Virgin *Mary*, we shall light upo
all that is good; for she loves a
such as loveth her, yea, and is ser
vient to those who serves her
This is she who most powerfully
reconciles and brings into favou
her devoted servants with he
more then blessed Son, when he
angry. So great also is her benig
nity, as none may fear to have ac
cess unto her; and so great is he
gracious mercy, as none suffer an
repulse or is repelled by her. Yea
which is more, she so enriches
and with gifts and graces builds u
and raiseth her devoted servants
as they become worthy habitati
ons both of her blessed Sonne an
the holy Ghost. She represents i
the sight of his Divine Majesty th

Prayer

prayers and Oblations of her ſervants, eſpecially which are tendred unto her: becauſe *ſhe is our Advocatrice with her Son, as he is with the Father our Advocate.* Yea, ſhe pleads in our behalf both with Father and Son; ſhe negotiates our affairs, ſeconds and ſolicitates our Petitions, and ofttimes whom the rigour of the Sons Juſtice would condemne, the mercy and pitty of the Mother freeth and ſets at liberty. For that ſhe is the Treaſure of our Lord, and Treaſuriſt of his favours, ſhe moſt abundantly enricheth with Spirituall gifts thoſe who ſerves her, and powerfully defends her devotes from that three-fold enemy, the *World*, the *Fleſh*, and the *Devil*, our ſafety depending much upon her, next after her Son. It is ſhe who is *Lady of the Univerſe*; it is ſhe who

procures glory in the next world for such as honours her in this present life. For which cause, according to the advice and counsel of a devoted servant of hers *Ever thinke upon* Mary, *alwayes call upon* Mary, *let her not depart from thy mouth, let her not part from thy heart, and so in the end you may effectually attain the suffrage of her Prayers; forsake not the example of her life, and omit not to imitate her conversation.* Other Saints are *more* prevalent in the heavenly Court, by a certain kinde of title of * *Patronage*, for such as are particularly recommended unto them, or for such who specially recommends and devotes them-

* *As the Saints whose name we bear in Baptisme or Confirmation, or chosen peculiar Patron either of Family, Town, City, Province, Kingdome, or Orders.*

selves

selves unto them; but the Blessed Virgin as she is *Queen of all*, so is she the common Patroness, general Advocatrice, and Soliciter for all. She illuminates by the rayes of her mercy and commisseration those who are very remote and afar off; and such as approach her through special devotion, she repleniſhes with the sweetness of consolations; and those who are present with her in heaven, she illustrates with the excellencies of Glory: so that none escapes, but all partakes the heat of her fervent charity and love. Now to the end she may ever live in thy memory, here ensues some Contemplations, which with devotion you may read, and attentively peruse according as God shall inspire thee.

CHAP. 1.

How the Bleſſed Virgin doth attract us.

Trahe me poſt te: Draw me after thee, O bleſſed Virgin *Mary*, bleſſed before thy nativity, bleſſed in thy nativity, and bleſſed after thy nativity and birth; bleſſed before time, in time, and after time. *Draw me after thee*, that I may run after thee in the odour of thine ointments. *Draw me after thee*, for the ponderous weight of my ſins keeps me back. *Draw me after thee*, for that the voluptuouſneſs of carnall concupiſcence doth fetter and binde me. *Draw me after thee*, for that the malignant craft of my perverſe enemies ſupplants and ſeduces me.

Draw

Draw me after thee, that my ſpeed and nimble celerity of attaining and arriving unto thee may be augmented and advanced. For even as none cometh unto thy moſt bleſſed Son unleſs the Father attracts and draws him; ſo alſo in a manner I may boldly ſay, or be confident to utter, that none cometh in to thy moſt glorious Son, except or unleſs thou advanceth him through and by thy moſt holy auxiliary favours. Wherefore draw me lagging and loitering, that thou mayeſt make me run. Draw me who am a delinquent, that thou make me a penitent. Draw me who am ignorant, that thou mayeſt render me ſcient and knowing; that I may run after the odours of thine ointments, the fragrancy of thy holy virtues, which caſts an odoriferous ſcent as

fra-

fragrant ointments, which mitti-
gates ſorrows and healeth wounds.
Thy baſiomes and ointments are
moſt ſweet; I mean thy heavenly
Wiſdom, thy ſpiritual Grace, thy
unwithering and everlaſting Glo-
ry; for by thy words and exam-
ples thou teaches true and ſolid
wiſdome, as being the Miſtris of
Divine Wiſdom. It is thou who
obtaineſt for ſinners grace, becauſe
thou art the Patroneſs of diſtreſ-
ſed and to ſuch as honoureth thee,
thou promiſeſt glory, thou being
the Treaſurer of graces. O then
obtain by thy daily and continuall
interceſſion, that I may praiſe thee,
that I may glorifie thee, that I
may bleſs thee, that I may diſplay
thy vertues, that I may declare thy
wonders that I may lively ſet
forth thy exemplar and deificall
life, that I may illuſtrate and elu-
cidate.

date those things which are writ-
n of thee; to the end I may
ve life everlasting in thy praises;
a, that I may in eternall life
yntly sing the praises of thee and
y most blessed Son; for that it
written, *Qui me elucidant, vi-
m æternam habebant:* They who
renowne me shall possess life
erlasting: which being said of
y Sonne, who is the Wisdom of
od, may not be denied of thee
ho art exalted to be his most
orious and most blessed mother.

CHAP. 2.

Of the beautiful Purity of the B. Virgin Mary.

THou art all fair, all pure, O most glorious Virgin *Mary*; *thou art all beautifull, and there is*

no

no spot in thee. Thou art all beau-
tiful in thy soul by a perfect plen-
nitude of vertues and graces. Thou
art all beautiful in thy conception,
to this intent soly made that thou
mightest be the *Temple* of the *most*
high God. Thou art all bright and
resplendent by thy generation of
the *Divine Word*, who is the *splen-*
dour of his Fathers glory, who is the
candour and brightness of the eternal
light; and a mirrour without spot
on whom the Angels covets to
look upon; whose beauty the Sun
and Moon admires. No blemish,
vice, or sin ever defiled thy soul,
nor was it ever deprived of any
spiritual lustre, grace, or vertue.
For thou wert adorned with so ma-
ny graceful beauties, as thou didst
possess vertues, and all and every
one in a higher and more eminent
degree then ever was granted, *next*
after

ter thy more then blessed Son, un-
any pure creature; wherein
one ever equlized thee, nor ever
ny come to match and parallel
hee. In thee all the Active and
ontemplative Graces have con-
rred, met and conjoyn'd. By
ertue of the active, thy will was
oft neatly adorned; and through
e contemplative, thy soul was
oft pure and resplendent. Thou
idst not want the purity of An-
els, nor the faith of the Patriarks,
or the knowledge of the Pro-
hets, nor the zeal of the Apostles,
or the patience of Martyrs, nor
obriety of Confessours, nor inno-
ency or humiliey of Virgins. In
hort, thou wert not destitute of
ny kinde of vertue. O Virgin!
nore then blessed, whatsoever gift
r grace was given to any of the
aints, it was never refused thee;

but

But all the Priviledges of all t
Saints gathered and heaped tog
ther thou doſt poſſeſs and enjo
None was ever equal to thee, no
ever ſurpaſſed thee but God alon
and the reaſon is, becauſe the h
ly Ghoſt ſupernally infuſing him
ſelf into thee, and the vertue o
the moſt High overſhadowing an
ſpreading it ſelf all over thee, (fo
that thou wert exceedingly be
decked with all the ornaments o
vertues) he wonderfully augment
ed and ſet forth thy beauty, th
purity, thy wiſdom, and the ſplen
dour and comelineſs of all thy ver
tues. That admirable obumbrag
of the holy Ghoſt, who in a mo
ment ſhined upon thee who ar
the Temple of God, manifeſted
thy luſtre, and rendered it more
conſpicuous, after that manner, a
the Sun when he falls with hi
beams

ams upon a bed-chamber which
s ever handſomely adorned, on
ſudden preſents to our view its
dden glory, and makes it more
uſtrious. Wherefore, *O moſt glo-
ous Virgin! thou art All-Imma-
late, not in part but in the whole.
he ſpot of ſin, whether Mortall,
hether Venial, or whether Origi-
l, is not in thee, nor ever was, or
er ſhall be*, but thou enjoyeſt
rfection as well of naturall
ods and endowments, as ſpiri-
al graces and ſupernatural gifts.
or as there is a grand difference
etween the ſmell of aromaticall
ices and the taſte thereof, ſo
uch diſtance there is betwixt the
ntemplation of thee and other
ints. And even as thy ſingular
ctive life took its riſe and origine
om Chriſt, in carrying his hu-
ane (yet deified) nature, in giving

it

it ſuck, in waſhing and wrappi
it up in clouts, in nouriſhing, ch
riſhing, ſtroaking, in embracin
kiſſing, and exhibiting other of
ces of humanity and courteſie;
did he in like manner ſingulat
grant the ſweetneſs of his Di
nity to be taſted by thee, for th
thou wert all beautiful, and the
was no blemiſh in thee. But,
moſt fair, comely, and beautiful
women! how dare I preſume
approach or come near unto the
who am all defiled and blemiſh
in my cogitations and deed
Whence comes this that I bei
impure ſhould come unto th
who art all pure. I that am a
maculate, to thee who art all-i
maculate; and not onely macula
and foully beſpotted, but all wou
ded; and not onely goared wi
wounds, but in thine and thy bl

Sons fight dead through innu-
erable sins, which for a long
ce of time, I have committed by
luntary consent, in my thoughts
d works; insomuch as this foul
mine, which by the receiving
d susception of the sacred Laver
Baptisme was purified and made
an, I have many wayes slurried
d fouled; and with the filth and
rt of mine iniquities, I have so
otted, stained, dirtied, and con-
minated, that it is become loath-
me and abominable to thee and
y most for ever blessed Son. Ne-
rtheless, O Virgin *Mary*, blessed
om all eternity, now blessed and
r ever blessed, confiding in thy
tty and piety, with an humble
ntrite heart I do supplicate and
etition thee, that with a motherly
nd pious affection comptionating
y soul, thou wouldst vouchsafe to
make

make interceſſion to thy m
merciful Son, that he will not d
dain to cleanſe my unclean filt
ſoul; and as by Baptiſme he c
purifie and beautifie it, ſo no
again at this time he will render
pure and Immaculate by the gra
of Penance and Reconciliation:
the end, in fine, I may with all t
elect attain an never ending li
to praiſe thee and thy moſt f
ever bleſſed Son. Amen.

CHAP. 3.

*Wherein more amply the prementio
ed beauty of the B. Virgin is d
clared in the ſpecification of ſu
types or figures it is deſigned a
figured by.*

THy fair and comely beauty,
moſt bleſſed Virgin, is dec
phered by a ſeven-fold beauty
luſt

ſtre, which is found in holy writ;
r there is the graceful ſpecies of
e Olive, of which it is written,
uaſi Oliva ſpecioſa in campis:
ke the lovely fair Olive in the
lds. There is alſo the ſpecious-
ſs of the Dove, whereof is ſung
the Canticles, *Vidi ſpecioſam ſicut*
lumbam, I ſaw my fair beloved
e the Dove. There is alſo the
ecies of Lybanus, of which is
id, *Species ejus ut Lybanus*, Her
re white candour as Lybanus,
here is a luſtre and ſpecies of the
eavens, of which we read, *Spe-*
es cœli cum viſione gloriæ, The
lendour and brightneſs of the
avens compares with a glorious
ſion. The fire alſo hath his ſpe-
ous luſtre in the night, of which
written, *Operiebat tabernaculum*
uaſi ſpecies ignis, The reſplendent
ſtre as it were of fire covered the
Taber-

Tabernacle. The Rain-bowe a
hath his beautiful ſpecies, of whi
is written, I ſaw the bowe or arc
and I bleſſed him that made it, f
that is very lovely to behold. *V*
de enim ſpecioſus eſt. The Sun a
hath his glorious ſpecies a
brightneſs, of which holy W
ſaith, *Eſt enim ſpecioſior Sole*, F
ſhe is more beautiful andglitteri
then the Sun. The fairneſs or co
lineſs of the Olive, among oth
things, conſiſts in the pleaſant
menity of his greenneſe and ve
dure; ſo is thy beauty, O m
bleſſed Virgin *Mary*, it conſi
among other things, in the gra
ful ſincerity of thy faith: for
the verdure of the peace-bringi
Olive recreates the eye, ſo doth t
faith which did diſcover peace b
twixt God and man, delights a
feeds the eye of the ſoul. T
ſp

peciousneſs of the Dove is placed
n its ſimplicity and pureneſs of
he eyes, and in the interchange-
ble variety of the colours about
he neck; in like manner, O moſt
leſſed Virgin, thy humility and
oly thoughts beautifies thee, and
he variety of Doctrine which en-
ompaſs, as it were, thy neck,
dorns thee, becauſe thou wert a
Doctour of the Doctours, and
eacher of the Apoſtles. Whence
lſo B. St. *Luke* (to whom among
ther Evangeliſts the narrative of
ur Lords Incarnation is adſcri-
ed) he is ſaid to have learnt and
eceived the Series of the Goſpel
rom thee, O bleſſed Virgin *Mary*.
he candour or glory of Lybanus
roceeds from the continual fecun-
ity of young ſprigs and the fair-
eſs of delightful flowers, and it
gnifies, O moſt glorious Virgin

Mary,

Mary, the candour or purity
thy fecundious Virginity: so
regard that of thee it is to be u
derſtood what is written, *Egredi*
tur virga de radice Jeſſe, & flos
radice ejus aſcendet, & requieſc
ſuper eum Spiritus Domini: Fro
the root of Jeſſe ſhall ſpring for
a rod, and a flower ſhall ariſe fro
the root, and the Spirit of o
Lord ſhall repoſe in him. For
thy ſupereminent Virginity wo
thily may be ſaid what is writte
The eye ſtands amazed at the bea
ty of her purity, or candour. Th
luſtre of the Heavens appears in i
glorious countenance, and d
notes in thee, O moſt holy Virg
Mary, the ſublimity of thy cle
Contemplation, whereof the ſ
cred Text, *Species mulieris e*
hilaret faciem viri: The beau
of a woman makes a joyful cou
tenan

nance in a man. Whereby one
y understand, that the high
tch of thy contemplation is moſt
ceptable and marvellous plea-
g in the ſight of the Divine, gra-
us, and glorious Beauty. The
tre of the fire is its ardour and
endour; which in thee (O moſt
ſſed Virgin *Mary*) was the
rning and reſplendent fire of
y charity, protecting us miſer-
le ſinners before God. And as
u poſſeſſeſt the ſtyle of the
ueen of Virgins, ſo is thy charity
nominated the Queen of Ver-
s; becauſe Vertue loſeth its
ellation and name, if it be not
hand-maid and ſubſervient to
arity. The Rain-bowe is made
d engendred by the Sun beams
ing upon a humid moiſt cloud,
d betokens the Incarnation of
moſt bleſſed Son in thee; for

then the Son of Juſtice, who is th
the ſplendour of his Father, bein
to come into the world, di
mount upon a little cloud, whe
he united a moſt pure fleſh n
wayes loaded with any ſin; whic
was accompliſhed in this wom
by the fleſh he took from thee, ſ
that he became a viſible image
the Son of Juſtice, with the plen
of the profuſion of his grace
even as the viſible image of th
Sun is made when the Bowe
made, which is not but a d
when it rains pouringly. Th
ſplendour of the Sun is ſeen by th
emiſſion and darting forth h
brightſome beams; and it repr
ſents in thee our advocate, O bl
ſed Virgin *Mary*, a large and lib
rall effuſion of Graces upon
that addreſs themſelves unto th
who art more refulgent then t

Su

; and more fertile and preg-
t by the distributions of thy
ours. Wherefore, O blessed
gin *Mary*, thy beautiful Com-
es was in the chastity of thy
dy, in the purity of thy Consci-
e, in thy exteriour conversati-
and inward contemplation of
ne Objects. Cleanse then and
ifie my uncleane and impure
, O most pious Virgin *Mary*,
by thy prayers obtain for me
itual beauty and purity, where-
in the service of thee and thy
t blessed Son, I may please
delight thee everlastingly,
en.

CHAP. 4.

How our B. Lady is the moſt compliſht Temple of God.

AMong all the works of t
eternal Architect, excepti
that of the Incarnation, by vert
whereof thy Son was in his perſ
united to humane nature, th
O moſt bleſſed Virgin, wert
ſpecial Work or Maſter-piece, w
framed thee to that end, t
what in his firſt aſſayes was def
med, might be reformed by th
For this ſupreme and ſovereig
Artificer, or Creatour, did f
make the Angelicall nature wh
in part had fallen; and mans
ture which was corrupted, and
inferiour corporeall ſubſtan
which by the ſin of man beca
wor

rſe. But for remedy of theſe
ngs, God made thee moſt holy,
bleſſed Virgin *Mary*, that by
y moſt bleſſed fruit, the Angels
ght repair their dammage, man
ght be reformed and renued,
d the inferiour ſubſtance deli-
red from ſlavery and thraldome;
that then God created thee a
ueen of Angels, a Phyſician of
en, and a Reſcue for the bodily
bſtance. But in the firſt place he
ilded Heaven for the Angels,
d this is a houſe of glory: for
e Devils and the damned he
ade Hell, which is the houſe of
ſtice: for Man that was fallen
framed the World, and this is a
iſon for the miſerable diſtreſſed;
r that God turned *Adam* out of
e Paradiſe of pleaſure, to till
nd delve the ground from whence
was made, and this very priſon

was the Countrey of the Beas
As for the Fishes they were put
the Water, the Birds had the A
to fly in, and he lodged the Stars
the Firmament of Heaven; and
who had builded and provided h
bitations for other things, did no
attend to raise himself a Lodg
and Tabernacle: whence it is sai
Sapientia ædificavit sibi domum
Wisdome hath built her self
house: that is to say, thee,
blessed Virgin *Mary*, that h
might dwell in thee by the assum
ption or taking of mans nature
Neither did he soly make or cre
ate thee for himself, but he gav
thee to the Angels for their in
stauration and repairer; to us an
mankinde for restitution; to th
inferiour creature for their liberty;
to himself a mother; an enemy
to the Devils; and a deliverance

to

to thoſe which were detained in Limbo. For in the very beginning when the Angels fell, their nature was corrupted, God offended, and the Devil became victorious; but by thee, O more then bleſſed Virgin, Innocency is reſtored, the Angels recruited, God is reconciled and united to man, finally the Devil is vanquiſhed and cruſhed: Becauſe of thee it is written, *Ipſa conteret caput tuum*, She ſhall bruiſe thy head; wherefore Wiſdome hath erected thee for a houſe and palace. The reaſon whereof is, for that the ſouls were loſt which were created to no other end, then that Wiſdome might have a dwelling place, in caſe they had perſiſted or perſevered in their integrity. But for as much as they were all delinquents, and through ſin they tottered and tumbled, for

this cauſe he raiſed thee, O moſt glorious Virgin *Mary*, and built thee ſtrong and ſolid, therefore Wiſdome hewed and cut out ſeven pillars to ſupport thee firmly and immoveably. The ſeven pillars whereby thou haſt ever ſtood impregnable, be the ſeven gifts of the holy Ghoſt, which repoſed in thee, and never deſerted thee; by vertue whereof thou haſt in all grace and vertue ever ſubſiſted firme and perſeverant. But, O moſt benigne and clement Virgin *Mary*, although thy moſt bleſſed Son did make choice of my ſoul to inhabit by grace, yet I have through ſinne moſt diſgracefully ejected him, like a traitor as I was and hollow-hearted hoaſt. wherefore, O moſt pious and compaſſionate mother, aſſiſt and aid me by thy prayers, that this miſerable

houſe

ouſe of mine may be cleanſed and purged from all ſin; and beg of him here in this life to make it is habitation by grace, and in the ext world, through his gracious reſence, it may prove his manſion ouſe for eternal glory. Amen.

CHAP. 5.

Of the excellencies of the name of Mary.

THou ſhalt be called by a new name, O moſt bleſſed Virgin *Mary*, which the mouth of our Lord, that is to ſay, the Son of God, who is the mouth of the Father, hath named by an Angel, to wit, *Full of grace.* Which afterwards he expreſſed by the ſtyle of *Mary*, ſaying, *Ne timeas Maria*, Be not afraid, O *Mary*! For the

all-holy Trinity hath confer
on thee, O Virgin, the na
of *Mary*, next after the na
of thy moſt bleſſed Son, is abo
all names; inſomuch that in t
name (as is manifeſt) every kn
bows, whether celeſtial, terreſti
or infernal; and every tong
confeſſeth and acknowledgeth t
grace, glory and power of th
moſt holy Name. For in no oth
name, except thy moſt holy So
name, is there found ſo pote
help. Neither is there any othe
name given to men under the co
of heaven, next after the ſwe
name of *Jeſus*, by which ſo muc
health and ſoul-happineſs do ac
crew or redound unto men: be
cauſe above all the names of th
Saints, it doth refreſh the weary
cures the ſick, illuminates th
blinde, mollifies and pierces th
hard-

hard-hearted, recreates the tyred, anoints the agonists, or wrestlers, and shake off the yoke of the Devil. The fame of thy most holy name, O most renowned Virgin, during thy abode upon earth, was (as I may say) imprisoned and shut up; but after thy Assumption into Heaven, it was spread and proclaimed over all parts of the world: for that in the preaching of the Apostles, the sound or fame of thy most holy name was noised abroad, and passed over all the earth, and was made known to the whole world. O most blessed Virgin, thy most holy name is of that vertue and excellency, that at the very invocation thereof, the heavens smiles with a well-pleasing grace, the earth rejoyces, the Angels congratulates, the Devils trembles, and Hell is confounded.

So

So great is the force and efficac
of thy moſt ſacred name, O eve
bleſſed Virgin *Mary*, that in
wonderful manner it ſoftens an
penetrates the obdurateneſs o
mans heart; hence it is written
Lucerna Domini ſpiraculum homi
nis quæ inveſtigat omnia ſecret
mentis: The lanthorn or light o
God is the life or breath of man
which ſearches out all the ſecret
of the minde. So we may ſay alſo
unto thee, The light of thee, O
Lady, that is to ſay, *Mary*, which
we may interpret, Guide and Mi-
ſtreſs of the ſeas in mans life, for
as much as a ſinner through thy
aſſiſtance, comes to life again, re-
ceiving the hope of pardon and
obtainment of grace; which findes
out, that is, cauſeth all the ſecrets
of the ſoul and hidden things of
the heart to be inveſtigated and
ſearched

earched out. O moſt merciſull
Virgin *Mary*, I am ſo wicked a
nner, and have made my ſelf ſo
retched, that through confuſion
dare not own my name, for that
had the name of a Chriſtian, but
ow of a ſinner; therefore, O
noſt pious Virgin, vouchſafe to
elp me, that I may become both
n name and ſubſtance a Chriſtian;
herein perſevering, I may attain
he grace to praiſe thee and thy
on, King of eternal glory, with
endleſs life. Amen.

CHAP.

Chap. 6.

That our Bleſſed Lady with G is his grand Favourite: a how much God hath enrich the B. Virgin with his gracio favours.

INveniſti gratiam apud Deum Thou haſt found favour wit God, O moſt ſweet Virgin *Mary* Grace, I ſay, *corporal*, for tha thou wert a veſſell of moſt pur innocency without ſpot or ble miſh. Thou wert the firſt woma that diſplayed and drew honou to the Enſigne of Virginity. Tho wert with childe without corrup tion. Thou wert bigge without trouble, and delivered without pain or ſorrow. Thou haſt found, O Virgin *Mary*, *ſpiritual* favour, for

for that in thy ſoul there was devout humility, a reverentiall modeſty, a greatneſs of faith, and a martyrdome of heart. Thou haſt found, O Virgin *Mary*, *celeſtiall* grace. becauſe *thou wert preſerved from the ſtain of Originall ſin*, ſaluted by an Angel, overſhadowed by the holy Ghoſt, and didſt conceive the Son of God. But after what manner, O moſt bleſſed, O moſt happy Virgin, didſt thou find theſe graces? Truly, O more then bleſſed Virgin *Mary*, even as *Eve* through her pride, diſobedience, and vain curioſity loſt grace, ſo thou on the contrary foundeſt grace which thou never hadſt loſt; as being to be the moſt humble of all, the moſt obedient, and in the knowledge of God, moſt ſolid. Of thine humility it is written, *Quia reſpexit humilitatem ancillæ*

tuæ,

ſua, ecce enim ex hoc beatam me di-
cent omnes generationes: Becauſe
thou haſt regarded the humility of
thy hand-maid, behold, from
hence all generations ſhall call me
bleſſed. Of thy *Obedience, Behold*
thy hand-maid, be it unto me accord-
ing to thy word. And thou were
one of that ſolid true wiſdome, as
thou didſt magnifie onely God,
and in him alone didſt exult and
joy exceedingly, as in thy Canti-
cle it is written of thee. *Magnifi-*
cat anima mea Dominum, & exul-
tavit ſpiritus meus in Deo ſalutari
meo; My ſoul magnifies our Lord,
and my ſpirit have ever rejoyced
in God my Saviour. But, O moſt
humble Virgin *Mary*, thou didſt
not onely poſſeſs theſe gracious
favours for thine own intereſt, but
alſo in order to our benefit, that
thou mighteſt many wayes help
and

nd advantage us; and therefore
ou doſt in this world ſuccour us
well bad, as good: The *Good* in
nſerving them in grace, whence
e ſing of thee, *Maria mater gra-*
ie, *Mary* mother of grace. The
ad, in reducing them to be capa-
le of mercy, therefore art thou
lled, *Mater miſericordiæ*, Mother
f mercy. Thou doſt alſo give
elp and aſſiſt in death, by pro-
ecting from the ambuſcado's and
reacheries of the Devil, thence it
ollowеth, *Tu nos at hoſte protege.*
hou doſt alſo aid us after death,
y receiving our ſouls, and con-
ucting them to Heaven; and
herefore it comes in, and is infer-
ed, *Et hora mortis ſuſcipe:* And
t the hour of death receive us.
Moreover, are we in tribulation?
hou doſt help us by obtaining Pa-
ience for us. Are we tempted?
thou

thou gaineſt us victory. Do
hunger after the love of God,
be ſtarved for want thereof? th
doſt procure for us internall
fection. O moſt benigne Vir
Mary, I a perverſe and wicked
ner, am well ſenſible of the te
ptations and foils received fr
mine enemies, to whom in ma
ſins I yielded conſent, which I ha
put in execution, and by deeds
compliſhed: Wherefore, O m
clement Virgin *Mary*, who ar
rapairer and reſtorer of Gra
which is loſt, obtain for me Pa
ence in tribulation, Victory
temptation, and true repentan
of the ſins I have committrd. O
tain and procure me pardon f
what is paſt; make me cautio
and circumſpect in all preſent o
currences; and for the future
gainſt all evil arme me with invi
cib

cible ſtrength to reſiſt. That I may here in this world ſo paſs the reſidue and remainder of my life, that in the cloſe of all, I may attain life everlaſting, to praiſe perpetually thee and him, who is above all praiſe, thy bleſſed Son. To whom with the Father and the holy Ghoſt, be coequal honour, immenſe power, and boundleſs glory for ever and ever. Amen.

FINIS.

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FINIS.

The Anthymne in honour of the Immaculate Conception, for protection and prosperity of a Family and Kingdome.

Tota Pulchra.

O *Mary*, of all humane race
Most rich in beauty, full of grace;

Thou chriſtall Ark of God withi
Daughter to *Adam*, not his Sin,
Who doeſt the world with wond
fill:
A Mother, yet a Virgin ſtill.
Thou who the Churches glory a
And Balm to every wounde
heart:
At ſea both Card and happy Gal
And Star to all within the Pale.
O bleſſed Virgin, holy, wiſe,
Mercy ſits ſmiling in thy eyes;
Thy ſpotleſs pray'rs for us afford
To thy Son Jeſus, and our Lord.

Ver. By thine Immaculate Co
ception, O B. Virgin Mother
God,

Reſp. Defend us from our m
lignant enemy.

V. Be mindful of thy Congr
gation,

R. Which thou haſt poſſeſt fro
the beginning.

L

Let us Pray.

O God, who by the Immacu-
te Conception of the ever bleſ-
d Virgin diddeſt prepare for thy
n a worthy habitation, we be-
ech thee, that as through the
ath of thy Son foreſeen thou
ſt preſerved her from all ſpot of
; ſo alſo thou wilt gratiouſly
ant by her Interceſſion, that we
me pure and immaculate unto
ee, through our Lord Jeſus
hriſt: who with thee, O Fa-
er and the Holy Ghoſt, liveth,
igneth, God, world without
d.

Almighty and everlaſting God,
e builder and keeper of the hea-
nly *Jeruſalem*, ſo build and for-
ie us and our *Order*, the King

and Kingdome, this place a
houſe, with all the brethren a
inhabitants, that amongſt and
them there be ever a perpetu
manſion of conſtancy, healt
ſalvation, charity, and peac
Through Chriſt our Lord. Amen.

FINIS.

CHAP. I.

Of the nature of Love, what it is?

LOve (O moſt ſweet Lord Jeſus Chriſt, fountain of true love) a vehement powerful affection f the Heart and Soul, and an ap- ication of the Minde to love a ing, and delight therein; for at love byaſſeth and ſtrongly nclines the lover towards its ob- ct. Neither herein doth it tur- oile it ſelf, howbeit labour is irk- me to ſuch as loveth not; nor oth ſhe frame difficulty or is ac- uainted therewith, although ſhe

be impatient until ſhe hath fou
out and attained what ſhe deſir
Neither thinketh ſhe of any oth
thing then what ſhe affects; n
reſteth ſhe content in delay
True love is a ſhining lamp bur
ing in the minde through deſire
concupiſcency, and glittering
ſplendently in the face by exa
ple. And this love is not a pur
naked, natural love, but inveſt
with a bright ray and ſtream
original and fountain Love. No
it becomes infuſed, purified, illum
nated and elevated above the pow
er of nature: now paſſive, i
formed, or beautified with a form
which being taken as it is a pure n
tural form, acting onely by its ow
natural force, it is inform, or u
dreſſed, naked, impotent and poo
Natural love is a flaſh of ligh
ning to the eye in darkneſs; bu
infuſe

CHAP. I.

Of the nature of Love, what it is ?

LOve (O moſt ſweet Lord Jeſus Chriſt, fountain of true love) is a vehement powerful affection of the Heart and Soul, and an application of the Minde to love a thing, and delight therein; for that love byaſſeth and ſtrongly inclines the lover towards its object. Neither herein doth it turmoile it ſelf, howbeit labour is irkſome to ſuch as loveth not; nor doth ſhe frame difficulty or is acquainted therewith, although ſhe

be impatient until she hath found out and attained what she desires. Neither thinketh she of any other thing then what she affects; nor resteth she content in delayes. True love is a shining lamp burning in the minde through desire of concupiscency, and glittering resplendently in the face by example. And this love is not a pure, naked, natural love, but invested with a bright ray and stream of original and fountain Love. Now it becomes infused, purified, illuminated and elevated above the power of nature: now passive, informed, or beautified with a form; which being taken as it is a pure natural form, acting onely by its own natural force, it is inform, or undressed, naked, impotent and poor. *Natural* love is a flash of lightning to the eye in darkness; but

infused

ſuſed or *Supernatural* love is a right ſhining clearneſs of the eye the day light, or rather an effectual light in the bright light it ſelf. Love conquereth in its ſelf all other Affections or Paſſions, and captivates them: for love is very vigorous in preſence of her object, and in abſence thereof is infirm and languiſheth. Which O Lord God, is nothing elſe to ſay, then that it is a certain tediouſneſs of an impatient deſire, wherewith neceſſarily is affected the minde of one who loves paſſionately, when that is abſent which it loveth, and unto which it is vehemently addicted. The reaſon thereof is, for that the very nature of love is not to be idle, but ever to be active; to preferre the common good before its proper intereſt; to unite hearts that are divi-

ded, to make a ſtranger a dom
ſtick, to quench fire-angry hear
and procure peace.

§. Love ſoulders up what
broken, raiſeth what is depreſſe
and renders a ſtaggering min
conſtant. Love teacheth and lea
neth, and knoweth no enem
Love praiſeth, love reprehen
love is free from evil ſuſpicio
Where love is wanting, whatſ
ever is done is worth nothing; o
the contrary, all things are val
able and precious which are do
with love. Love gladdeth or m
keth one joyful, and raiſeth hi
above the earth or earthly thing
Love never playes the truant or
drone, but ever is doing, encre
ſeth and augments. Love is th
life of the ſoul, and he that lovet
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life of the ſoul, and he that lovet
not is a dead man. True love eyet
not reward and intereſt, althoug

doth merit. Without love, neither the bestowing of Almes, nor the suffering of Martyrdom, nor the performance of good works availeth to the purchase of salvation. Love perfects a man, it beareth all things, and with patience supports all. Love is an easie thing, it presents it self to all, and envieth none; it is in a readiness for good or bad, for young or old, man or woman, healthy or infirm, rich or poor, highest or lowest, a free man or slave, Secular or Religious, weak or strong are capable hereof, and companions for it. Neither is there any who can excuse or exempt himself from diffusing the pure beams of love upon others.

Colloquy.

O most loving Lord Jesus, from whence all true love floweth, I a

moſt wicked ſinner was ever co
and frigid, and many wayes eſtra
ged, and a ſtranger to thy lov
I have been ſingular and ſequ
ſtred, living without love or
light, inſomuch as I have liv
with hatred and enmity. Whe
fore vouchſafe to help me by
moſt ſweet delicious love, and
afire my heart with a love m
pleaſing unto thee, that I may l
and affect what I ought to lo
that by loving thee, the life
way of love, I may obtain eter
love, which never ſhall have e
Amen.

CHAP. 2.

Of the ſource of Love, whence derives its origine.

LOve (O moſt ſweet Lord
ſus Chriſt, fountaine of
lo

ove) riſeth and ſprings like tears
hich diſtils from the eyes and
alls down upon the breaſt, for
riginally it takes its beginning
rom the underſtanding and know-
edge, and by faith glides and diſ-
hargeth it ſelf into the hearts, *Sic*
anctli per fidem vicerunt regna. In
uch manner the Saints conquered
nd won Kingdoms through faith;
or faith is a moſt holy treaſure,
nd jewel of a mans breaſt, which
y no neceſſity can be conſtrained
o ſeduce and deceive; nor can by
ny bribe or hire be corrupted, but
s the foundation and firmanent of
tability and conſtancy in the
ninde. Love ariſeth from the
race of God the Father, even as
hou O Lord Jeſus Chriſt the life
f lovers hath averred. *Nemo po-*
eſt venire ad me, niſi pater meus
raxerit illum. No man cometh

unto me, unleſs my father draweth him, to wit, by grace, to the love of me. Love makes its entrance into the ſoul of men by the hearing of the ear, for as much as whilſt we hear any good of any one, from the hearing thereof there is a love conceiv'd and ingendred of him in our hearts who hears, *to affect him.* Love alſo proceeds from ſpeaking well; for as from good words friendſhip is begun, ſo evil ſpeaking cauſeth and is the exordium of enmities and origine of diſcord. Love is begot by good offices well entertained, and mutually returned: for he that is ignorant by beneficial favours to oblige, unjuſtly requires a good turn, yea, alſo incurres hatred and an odium.

§ O moſt merciful Lord Jeſus Chriſt who loveſt all things, did

but

but daily ponder and with continual meditation think upon these things, I should love thee above all and more then all things, to wit, by faith, which is so pleasing unto thee, as thereby you salve and save all, according to what you have spoken, *Fides tua te salvam fecit*, thy faith hath saved and healed thee; and without it, none can please or be acceptable unto thee. Moreover, love whereby thou art loved ariseth from hearing, for that it is written of thee, *Qui audit me non confundetur*, He that heareth me shall not suffer confusion. Blessed then are they who hearken unto thee, and with true love adheres affectinately to thee. Thy manifold benefits also conferred on us, begets a love to thee, because whatsoever good thing we have or enjoy, we receive it from

thee, and over and above many other gifts and favours, thou hast bestowed on us thy priceleſſe and ineſtimable deareſt ſelf, coming down from the higheſt heaven for our ſake, extenuating thy ſelf, taking upon thee the form of a ſervant, making thy ſelf leſs then God, who art our Lord God: when for the love of us thou didſt endure reproaches, ſcourges, opprobrious upbraidings, contumelies, ſpittings; in fine, a death not onely moſt cruel, but alſo moſt ignominious and diſgraceful. But I moſt ungrateful ſinner, though I have known full well theſe ſo great and magnificent favours, and ſeen the origin of ſo grand a love, yet have I not been careful to repay few or none, or to make thee a return of any gift or preſent, but altogether full of ingratitude, as it were an

enemy

nemy have I carried my ſelf in oppoſition to thee; exerciſing by eed, mouth, heart, ſuch things as were contrary and diſpleaſing unto thee. Wherefore, O moſt clement milde Lord Jeſus Chriſt, let thy love aid and help me out, by pardoning and remitting what I have done amiſs and unjuſtly; let it inflame me to thy moſt ſweet love, that by fearing thee, and effectually loving thee, I may ever happily do and accompliſh what is moſt acceptable to thy divine goodneſs; and as for wicked and unjuſt things, I may henceforth with all my heart and utmoſt of my power abhor and reject them; and ſo finally arrive to that everlaſting kingdom of thy perpetual lovers. Amen.

CHAP. 3.

After what manner God loveth

O Moſt benigne Lord Jeſ
Chriſt (fountain of tr
love) thou haſt affected and love
us with much ſweetneſs and te
derneſs, when thou vouchſafed
humbly to clothe thy ſelf with ou
mortal fleſh, induced onely there
unto by thy charity and love
Thou haſt loved us dearly (
Lord Jeſus Chriſt, life of lovers
for that inveſting thy ſelf with ou
humane nature, thou wert diveſt
ed of all ſin. Thou haſt loved u
courageouſly, in regard thou haſ
voluntarily for our ſakes under
gone a death both moſt diſgrace
full and painfull; and though in
fleſh thou haſt given us a viſit, ye
for

r all that, thou didſt not love us
rnally, but according to the pru-
nce of *Spirit*. Hence is it that
oſe whom thou ſought after
ſted in humane fleſh, thou didſt
ve in Spirit, and redeem by ver-
e. In the aſſumption of fleſh
ou doſt accommodate thy ſelf
us, but in the eſchewing and
oiding ſin, thou hadſt a regard
thy ſelf; and in thy encounter
ith death, thou didſt ſatisfie God
y Father in our behalf: ſo that
ou became, O Lord Jeſus, our
ife, our dear *Friend*, our pru-
ent *Counſellour*, and ſtrong *Pro-
ector*. Had not thou ſweetly and
nderly loved, thou hadſt not
ought us out in priſon; but thou
dded to thy Love and Charity
iſdom, by which thou took the
rannical enemy in an ambuſcado
d enſnared him. Thou adjoyned

alſo *Patience*, by which thou pac
fied thy Father who was offende
And even as to work our ſalva
on in the midſt of the world, tho
didſt come once *Viſible* in t
fleſh, and this out of thy ve
great love, ſo likewiſe doſt tho
daily for thy exceſſive chari
thou beareſt to our ſouls, com
Inviſible to ſave our ſouls, illum
nating them by thy inviſib
power.

§. O moſt clement and merc
ful Lord Jeſus Chriſt, who art a
indeficient love, did I propoſe t
my ſerious conſiderations thine in
finite love, it were not needful fo
me to paſs the ſeas, or to pene
trate the clouds, or to climb ov
and tranſcend the mountains, ſo
that the way is far eaſie and larg
to love thee: why? in that it
onely neceſſary to repair ſpeedil
hom

ome to my ſelf, I mean to fly to ompunction for, and Confeſſion f my ſins, that ſo I may get out f the dunghil of my moſt wretch- d filthy Conſcience, that there I ay make my entrance through hy grace and charity. O moſt erciful Lord Jeſus Chriſt, I moſt icked ſinner am worthy and now my ſelf worthy of hatred, nd unworthy of thy love, deſer- ing puniſhment, and not to merit hy glory: for although I knew ut of thy immenſe pitty the ſu- perabundance of thy love and moſt delicious charity, yet never- heleſs neglecting, and in a man- ner burying them in oblivion, I ave not rendred thee due thanks, nor did I diſpoſe my ſelf that thou might enlarge thy ſelf with a more ample grace; but have miſpent my time, provoking thee to wrath

and

and indignation by reaſon of my miſerable wretched life, which with many vices and ſins I have defiled and ſpotted. O my Lord Jeſus Chriſt, ſuccour me I beſeech thee by thy holy love, and mercifully prepare and order me in ſuch manner, that thy moſt ſweet love in me may be reformed; by vertue whereof here living in thy gracious favour, in the cloſe of all I may enjoy thine eternall love. Amen.

CHAP. 4.

Of the quality of Gods love.

O Love, which art prompt, which art quick and ready! O love which art fragrant and burning; a vehement love; a love not able to contain it ſelf within it ſelf, which

which will not give way or permit to think of any other thing then thy self: which admits not of the society of other objects, which disdains other things, and misprize all things but thine own deareſt and moſt gracious ſelf! Thou ſweetly captivates, ſtrongly binds, wiſely inſtructs, gloriouſly enſnares, delightfully burthens, and loadeth on happily, bleſſedly burns and ſets on fire, at a word expected; neither by counſel canſt thou be tempered, nor by ſhame or baſhfulneſs bridled or refrained; nor by reaſon ſubjected. Thou art a deſirable affection, a delightful experience, full of pleaſure and jocundity in fruition, and enjoyment eternal; which ever ſatiates and refreſheth, without ever begetting any diſguſt, ſurfet, or nauſeouſneſs. Nothing, O Lord Jeſus

Chriſt

Christ, fountain of true love, is more sweet then thy love, nothing more delicious, nothing more beneficial, nothing more pleasing. Thy love, O Lord, is not troublesome or molestful, but with joy and exaltation is entertained, and with security desired. Where thy love is, O Lord, there is no labour but savour. It acquiesces in it self, and rests content, it is not confined to set forms of order, it concealeth and dissembles joy and laughter. It knoweth no mean or measure, and whatsoever seemeth to partake of opportunity, or to have reason, whatsoever seemeth to have any thing of shame, counsel, or judgement, in opposition it triumpheth in it self over it, and renders it captive.

§ 2. Thy love, O Lord, gives liberty and enfranchiseth, it expels fear,

fear, and is insensible of labour; it looketh not upon merit, nor looketh for remuneration; the wearied it alleviates, and the weak it fortifies, it joyes the sad, and refresheth the hungry, and renders jocund those that faints and be deficient. Thy love, O Lord Jesus Christ, who art the fountain of love, yea, love it self, doth connive, winks at, expects, and bears with the delinquent; and benignly attracts, and converts him from his erroneous wayes. Thy love, O Lord Jesus Christ, is the fountain of life, neither can the soul live which taketh not a draught thereof; neither can it drink and draw of it, unless it be present at the very fountain, to wit, *thine own self*, which art the fountain of all love.

§ 3. O Fountain of true love and

and immenſe ſweetneſs and dulci-
tude; who never fails but ever
avails; art never deficient, but
ever reficient; I miſerable ſinner,
overcharged with the great bur-
then and weight of my ſinnes, do
ſuffer a grand thirſt of love, for-
aſmuch as I am too too farre re-
mote from thee the living foun-
tain. Be pleaſed then to caſt a
merciful eye upon me, and to con-
duct and guide me to thee the
fountain of love and dilection,
that I may draw the waters of thy
ſo grand love, that I may drink
it, that I may be recreated there-
with, and taſte its delicious ſavour
and ſweetneſs. With ſome of that
let my ſoul be waſhed and purified
from all blemiſh of ſin, that being
purged from all inquinations and
ſlurs, it may pleaſe thee, and be
ſerviceable unto thee, in ſuch ſort,
as

s it may through love live with
hee an infinity of ages. Amen.

CHAP. 5.

f the powerfull force and violence of the Love of God.

O Power of Divine Love, whereby the Sovereigne of ll is become the loweſt of all! or this did true love effect and auſe, which is ignorant and for-etful of Dignity and Honour; hich is rich in favour, powerfull n affection, efficacious in perſwa-ion. There is nothing, Lord Je-us Chriſt fountain; yea, O Abyſs f love! which more powerfully nd with greater violence tri-mpheth over thee then Love. By ertue of this thou haſt leſſened nd minorized thy ſelf, that we might

might clearly understand that th
fulness was poured forth abu
dantly; that thy altitude w
stretched to its utmost; and th
singularity was to be associated an
accompanied. What shall I say
The violence of thy love ha
made thee to love us who were i
favoured, filthy, deformed cre
tures, yet so as not to dismiss
such, and leave us as thou fou
us; no, but of ill-favoured to
made beautiful, and of deform
to become amiable and fair. F
thou hast loved us, O Lord Je
Christ, who art an Abyss of lov
it was out of the very Abyss a
bottomless pit of thy love, th
for us thou stooped so low as t
become man; thou hast subjecte
and put thy self under, to bear a
hold us up; thou hast bowe
down low, to lift and erect us up

tho

hou haſt deſcended unto us, that e being elevated might aſcend o to thee; thou haſt ſtripped thy lf of thy Majeſty, to repleniſh us ith thy Divinity. Oh! there is either father, nor mother, nor iend, or any other, who hath mparably, or ſo much loved us, thou, O Lord, who art our ma- r and Creatour. Wherefore, O oſt loving Lord, I beſeech thee t the fiery and melliflous force f thy love abſorbe and wean y ſoul from all things un- r the cope of Heaven, that I ay wholly adhere to thee, and ith delicious delight of thy weetneſs, I may be ever fed, de- ghted, and inebriated.

§ 2. O Lord Jeſus Chriſt, how appy and how deſirable a good hing it is to feel the force and violence of thy love, which daily illuſtrates

illuſtrates our hearts with thy
ving beams; heals the plague
our mindes, enlightens the ſecr
of our hearts, by cheriſhing
ſouls, it repleniſhes it; and by
hillarating and gladding the ſo
it fortifies and ſtrengthneth.
how ſweet is thy mercy, and
deliciouſneſs of thy love! O L
Jeſus Chriſt, the Author and Gi
of love? which they enjoy w
loveth nothing but thee; ſe
nothing, nor covets to think
any thing elſe. By prevent
thou invites, draws, and attra
us to thy love, ſo great is the po
er of thy love; for there is
greater call, drag, and attract
to love, then to prevent in lo
by reaſon that the minde that
fore was drowſie and benumm
is ſooner erected and ſtirred
when ſhe feels Love to be aſo
ha

nd with her; but if it now was vent, when ſhe findes her ſelf be loved and prevented by love, e is the more enkindled and ſet fire.

§ 3. O moſt loving Lord Jeſus hriſt, howbeit thou haſt uuſpeak-ly loved me, I nevertheleſs a oſt impious ſinner, bearing and ving a ſtony and yron heart, did t take notice of thy fiery love in y frozen cold breaſt; and though eſired thy love might be con-rred on me, which thou didſt eely on thine own accord beſtow on me; yet nevertheleſs I did t reciprocally repay thee with ve again. Therefore deigne, I ſeech thee, to aid me, O moſt ly Lord Jeſus Chriſt, who canſt t chuſe but love, and by thy rce and power enforce and con-ain my rebellious ſoul to love thee;

thee, to the end I may grateful
and pleasingly serve thee, and
thy love obtain life everlasting
Amen.

CHAP. 6.

*How a soul may gather and know
she is beloved of God.*

I Am not ignorant, O m
benigne and most propitio
Lord Jesus Christ, *Love it self*, a
the life of Lovers; that he who
hemently and passionately love
thee, makes no question but
thee he is infinitely more belove
and he that with singular inten
on, devotion, solicitude, care, e
deavour, diligence, and study i
cessantly and ardently watche
and is vigilant how and in wh
manner to please thee, doth n
doubted

oubtedly much more finde theſe
ings to be accompliſhed by thee.
or it is thy love which begets the
uls love; and it is thy precedent
tention which cauſeth a ſoul to
e attentive, and thy ſollicitous
re which renders a ſoul careful.
Vhence it followeth, that ſuch a
ul prepares her ſelf for thee; ſuch
y thine infinite mercy doſt thou
effect eminently and virtually
ppear to her, according to that
hich is written, *Cum ſancto ſan-
us eris, & cum perverſo perver-
eris:* With a Saint thou wilt be
oly, &c. Wherefore with one
ho is loving thou wilt be loving,
ith one that is vacant thou wilt
e vacant, with one who is diligent
hou wilt be diligent, with one
hat is carefull thou wilt be folli-
tous.

§ So great, O Lord Jeſus Chriſt,

the

the greateſt of Lovers, is thy b
nignity, grace, and favour to ſou
that if a ſoul be watchful and wa
upon thee, thou aforehand we
more vigilant. If a ſoul riſeth
night in the beginning of the V
gils, and haſtneth as much as m
be to anticipate the Vigils a
early hours, ſhe ſhall be ſure
finde thee, neither poſſibly can ſ
prevent thee. For ſo it is th
ever in ſuch affairs thou doſt att
bute more to Grace, and give Lo
the precedency; thy love alſo
more extended and dilated in o
der to the ſoul as well after,
before. All which a ſoul devo
and grateſull unto thee du
conſidering, and likewiſe admiri
thy ineffable Majeſty, ſlights a
neglects all other things, gloryi
onely to attend and wait on th
with all devotion, preſerves h
ſe

lf (through thy gracious assist-
nce) for thee alone, laying aside
l other cares and affairs.

§. O ever dear of lovers, O
oft loving Lord Jesus Christ,
ho overflowes with so great and
ineftimable goodnes, that al-
ayes by loving us, thou art afore-
nd and prevents us. To those
ho seeks and searcheth after thee
ou presents thy self and meets
th them; thou loveft, yea, thy
menfe dilection and charity
acheth so far, as it embraceth
en thy very enemies. Thou de-
eft thy self to none; thou despi-
t not any, but with a friendly
ck of thy hand thou inviteft all,
d entertains all; excepting only
h, who contrary to thy will,
d as it were, whether thou wilt
no, obftinately and disobedi-
tly recedes and wanders from

thee through their ſins. But y
over and above ſo immenſe a
exuberating is the abundance
thy love, that with much long
nimity and mildneſs thou expe
and tarries even for ſuch as mi
rably wallow in their ſins, to
penance; and ſometimes ſweet
enforces and compels rebels to
turn to their duty. Therefore
pleaſed to help me, O moſt mi
cordious Lord Jeſus Chriſt, *the*
and light of love; and vouchſafe
ſet on fire and inflame my rebe
ous hard heart with thy love,
benefit whereof, for thine o
ſake and pure love, I may be he
ty ſorry for my ſins and iniquit
and by thee I may make condig
ſatisfaction: ſo that I may wi
a pure, humble, and loving he
exerciſe and practiſe vertuous a
acceptable works. Finally, by ve

ue of thy preventing exciting grace, by help of thy *assisting concomitant* grace, and *subsequent* also, may so live in this present life by thy love, as that being finished, I may attain graciously everlasting life to love thee gloriously. Amen.

CHAP. 7.

Of the operation of the Love of God.

O Wonderfull dilection of Gods favour! we are altogether unworthy and unprofitable servants, yet nevertheless (O most loving and kinde Jesus Christ thy plenitude of love manifests it self, and worketh in thy ungracious and unworthy servants, as not to mention others, it hath delivered and freed me miserable sinner from

many and divers perils: This i
evident, becauſe that when I wen
aſtray, thou broughtſt me back an
reclaimed me; when I was igno
rant, thou didſt inſtruct and teac
me; whileſt I ſinned, thou patient
ly expected my doing penance;
being proſtrated and caſt down
thou didſt raiſe me; and when
came in to thee, thou didſt recei
me with thy moſt bountiful pitty;
all the merit I could claim was no
thing in compariſon to what th
love had done. Thy love (O
moſt ſweet and moſt loving Lor
Jeſus Chriſt) worketh and ope
rates in me, without hope to re
ceive any benefit from me: *Qui
bonorum meorum non eges*; foral
much as that thou ſtandeſt not in
need of any good of mine. Nei
ther can I make thy love any con
digne retribution, neither can I
expreſs

xpreſs or unfold it by word or peech: for thy love was ſo great nd ſo immenſe, that thou wert ilent and didſt wink even when I id ſin; though I did not abſtain rom vice and ſin, yet didſt thou eſtrain from ſcourges; I did perſiſt in many and diverſe iniquities, et didſt thou forbeare to take evenge.

§ In every tribulation and neeſſity, thy moſt ſweet love was et open unto me, and the boſome of thine infinite charity was unfolded; neither did it reflect upon my indignity and demerit, but did relieve and ſuccour all my neceſſities. O the work of ineſtimable charity! for ſo, O Lord, didſt thou viſit me, and changed my hard heart, that thoſe things are now bitter unto me which formerly were ſeemingly (yet falſly) ſweet

and delicious. I that did then joy when I did wickedly in moſt villanous buſineſs, I begin now to recogitate and repreſent unto thee in the bitterneſs of my ſoul, all my by-paſt years: wherefore, O my Lord Jeſus Chriſt, beſt Amoriſt, who moveſt the lumpiſh earth of my heart, and conturbs it, heal I beſeech thee its contritions and ſtop its breaches, for that it is diſturbed and moved. Let not the operation of thy moſt delicious love depart from me, or recede from thy creature; let it enter into my ſoul and purge it from the dregs of ſin; let it illuſtrate and enlighten it with the fire and incentive of thy love; let it rowſe and raiſe it out of its drowſie ſlothfulneſs; let it take from it all ignorance, and teach me what I ought to do and practiſe.

§ O

§ O moſt merciful and gracious Lord Jeſus Chriſt, who tranſcends all love, I am not able to deviſe and comprehend with how great charity thou haſt loved me; and how freely and of pure liberality, and onely by grace, without any deſert; for although I have divers wayes offended thee, nor did deſiſt or give over ſinning, thou notwithſtanding didſt wink and forbear, not haſting to puniſh me, or to inflict penalty and chaſtiſement on me. Yea, thou didſt look after me as a wandering ſheep which had periſhed, to put me upon thy ſacred ſhoulders, out of that incomprehenſible love wherewith thou loveſt all which thou haſt created. Therefore I give millions of thanks, and alſo renders as many to thine immenſe love, pitty and clemency; and I

beg of thee with all humility and simplicity of heart, that thy love may never forsake me; but let it remain with me, assist me, and protect me from all perils both of body and soul: To the end, that living here according to thy holy will and good pleasure, I may ever serve thee and incessantly love thee; and finally may arrive to the enjoyment of thy endless and everlasting love. Amen.

CHAP. 8.

Of the greatness of Gods Love to Man.

ALthough, O my Lord God, the world was turned a malignant, or settled in malice, and was full of miseries and calamities, yet notwithstanding thou didst for our

ur ſakes ſend into this world thy
noſt bleſſed Son. Yea, out of the
bundance of thy love, thou didſt
anſmit him into hell, or the low-
r parts of the earth, that from
ence he might draw forth and
xtract his diſtreſſed ſervants.
or to this end and purpoſe didſt
hou miſſionize and ſend him into
is world, that he being ſold
hould ranſom and redeem us, that
e being ſlain ſhould revive us,
hat he being ignomiouſly injured
hould enoble and adopt us for his
hildren. Thou haſt then ſent thy
ternal Word, thou haſt ſent thy
oly Spirit; and promiſed us the
iſion of thy bliſsfull face. And
ſt any thing ſhould be wanting
heaven in order to our benefit,
hou haſt employed and ſent thy
eſſed Angels for our ſervice to
llicite our affairs; and moreover

wouldſt aſſociate mans nature t
thy divine, in unity of the ſame d
vine perſon. Thou haſt, O Lor
freely and *gratis* loved us, wh
were adjudged to death, and al
unworthy to live. We were a
as thieves led to execution, fora
much as we were haled toward
hell, but thy more then bleſſe
Son did intervene and became ou
ſurety, whom we ought ever t
bear gratefully in our memory,
it is written, *Gratiam fidei juſſo
tui ne obliviſcaris, dedit enim a
mam ſuam pro te.* Forget not th
favour of thy ſurety, (why ſo?) fo
that he hath engaged and give
his life for thee.

§ Thou, O my Lord God
through the greatneſs of thy lo
haſt not ſpared thine own Son
and onely begotten, but haſt give
and delivered him up for us all
ye

ea, thou haſt nearly allied us to
hy ſelf, when thou didſt inſepara-
ly unite and marry our ſiſter Hu-
nane Nature, to thy moſt bleſſed
on: For ſo it is written, *In cha-
itate perpetua dilexi te, ideò at-
raxi te, miſeratus tui.* I have lo-
ed thee with a perpetual charity,
nd therefore have I attracted thee
nd contracted with thee out of a
ompaſſion of thee. O my Lord
God, who art a conſuming fire of
ove, our fleſh and blood could
ot have been more honourably
nd more gloriouſly matched or
eſtowed: whence it followeth,
hat if marriage between men doth
o link them, that of enemies it
nakes great friends; how much
ught this matrimony to attract,
nd by a ſweet violence allure men
o love with inflamed affections;
hat thou haſt been graciouſly
pleaſed

pleaſed inſeparably to joyne i
wedlock our dear ſiſter, that i
Humune Nature to thy beatifica
Son. Truly (O my Lord God)
am that moſt ungratefull and mo
proud ſinner, who not duly po
dering ſo great an ingratitude
thy love, and not throughly co
templating ſo admirable an unio
or conjunction, have not diſpoſe
my ſelf to love again reciprocall
thy Son and the holy Ghoſt, on
God, and one Lord; but have bee
many wayes inclined to affe
what was evil, what was pernici
ous and wicked; yea, and ha
ofttimes brought them to effect.
Oh then be pleaſed to help me,
moſt merciful and miſericordiou
Lord, who art a moſt indulgen
Patron of Love, direct me that
may love thee above all, that
may truly underſtand and com-

prehend

prehend thine infinite benefits; that they may ever live in my memory, and I may be truly grateful for them: and at my departure mercifully grant unto me in thy favour and love, a life everlasting. Amen.

CHAP. 9.

Of the Causes of loving God.

O Most merciful Lord Jesus Christ, if we labour in the research of the cause or motive inducing us to love thee, it is thou thy self, and thy method of loving us is without mode or measure; because since thou art infinitely good without limit, and all our manner of living is finite and confined, thou nevertheless art to be beloved above all measure; and

and for this reason there is nothing which can with greater justice claim our affection, or with greater advantage and benefit may be loved then thine own self. For thou hast infinitely merited of us, O my Lord Jesus Christ, who art the Love of all such who truly love, and are true lovers, in regard that thou hast conferred & wholly given thy self to us who are altogether undeserving. Thou art the *Efficient* cause, and the *Final* cause of our love and charity, that thou might take occasion to glorifie us; why? for that thou ministers the occasion, thou createst the affection, and thou art he who accomplisheth the desire and brings it to pass. For it is thou that didst make man, yea, and art made man, that thou might love us and make remonstrance thereof. It is thy

love

love which prepares and remunerates our love; it is thy love which with much benignity precedes, with much sweetness is looked for, and enricheth all who finds it out.

§ 2. It gives it self for *merit*, it keeps and conceives it self for the *reward* of the Saints, and layes it self out for the *redemption* of Captives. If thy Merit be sought after, it is the main matter by reason that *thou first loved us*. Wherefore it is both meet and just that we should make return of our loves, and love thee again, especially if we would with an humble devout minde covet and desire thy mercy, thy free love, thy unexpected favour, thy invincible meekness and stupendious sweetness and delight. For what other things doth the prementioned, maturely

ly conſidered, cauſe (O moſt kinde and more then amiable Lord Jeſus Chriſt, but raviſh and unbowel the ſoul of him who duly ponders them, powerfully and vehemently affects and allures us; in fine, they cauſe one to contemn all things but thy ſelf O Lord. Thy true love, O moſt clement Lord Jeſus Chriſt cannot be idle and vacant, but is propoſed his reward who is a *beginner*; promiſed to him that makes *progreſs*; and rendred to him who *perſevereth*. The ſoul, O Lord, which truly loveth thee, ſeeks not after, nor looketh for other reward of her love, then thy ineſtimable ſelf; or if ſhe doth require or expect any other remuneration, in very deed ſhe loveth thee not at all.

§ 3. O moſt meek Lord Jeſus Chriſt, I am that moſt perverſe

ſinner

nner, who misprizing and under-
aluing thee, hath placed the af-
ction of my heart on transitory,
ain, and perishing objects; and
ith all my soul have loved such
hings which I could not keep or
onserve. Help me, O most meek
ord Jesus Christ, who art a stout
nd strong Amorist, direct my
eart that I may love and affect
hee so passionately, as contemn-
g earthly and worldly things, I
ay wholly relinquish and forsake
hem, as things unprofitable, as
hings truly not valuable, but pre-
udicial and obnoxious. That I
ay perfectly & perpetually hate
y sins, that I may be truly sorry
nd penitent for what is past; that
y vertue of the help of thy love,
may make a condigne satisfacti-
n, and avoid hereafter all evil, all
n, and iniquity whatsoever. Fi-

nally

nally grant and enable me, th
with a moſt ſincere love I m
ſerve and pleaſe thee in ſuch ma
ner, that in the concluſion I m
purchaſe and poſſeſs thy immort
love and dilection for all eterni
Amen.

CHAP. 10.

In what manner God is to be loved.

IT is no wonder, O my Lo
God, if an Infidel or Painim
loveth thee not, for that he ha
no knowledge of thee. But wh
ſhall I ſay of my ſelf, thy miſe
able creature and miſcreant, in r
gard that I do acknowledge th
and hold thee not onely for t
free giver and authour of my li
the moſt bountiful Adminiſtrato
t

e moſt pious Comforter, the
oſt carefull Governour thereof;
t alſo over and above, for the
oſt Plentiful Redeemer, the Eter-
l Conſervatour, Enricher and
lorifier thereof. Juſtice and na-
ral Reaſon dictates, exacts, and
mmands urgently, that I ſhould
tally give and dedicate my ſelf
love to thee, from whom I
holly poſſeſs and enjoy my ſelf:
nd truly if I owe my ſelf in the
hole unto thee, for that thou
ſt made me, I have greater ob-
ation to love thee, for that thou
ſt remade and mended me; nei-
er didſt thou with ſo much facili-
reforme me, as thou didſt forme
e: becauſe in once ſpeaking
ou didſt frame me, but in the re-
ir of me thou haſt ſpoken many
mes, and many things; thou haſt
chieved wonderfull things, en-
dured

dured many hard things; and n
onely haſt thou ſuffered grievo
things, but haſt born mildly ma
grand indignities and diſgraces f
my ſake.

§ 2. O moſt loving and kin
Lord Jeſus Chriſt, who art n
love, what retribution ſhall I m
thee for all thy benefits whi
thou haſt conferred on me?
thy firſt work of the Creation th
beſtowed upon me my ſelf, but
the other of Redemption, th
haſt given thy ſelf to me; a
hereby in making a donation
thy ſelf to me, thou haſt reſtor
and delivered me up to my ſe
Being then given and rendred ba
again, I owe my ſelf for my ſe
ſo that I am twice a debtor. Wh
now ſhall I retribute and retu
thee for theſe things, for were
in my power to repay and rend

y ſelf infinite times, yet I am
thing compared unto thee, O
rd Jeſus Chriſt, who refreſheth
nguiſhing ſouls; would I make
e of the underſtanding thou haſt
ven me (as my bounden duty re-
ires) I ſhould clearly and mani-
tly behold after what manner,
a, how without mode and mea-
re thou haſt meritted to be loved
me thy creature. Thou who
ert beforehand with me in thy
ve, thou I ſay, who art ſo grand
perſonage, who ſo freely with-
t any deſert, who ſo much as is
ove all expreſſion didſt love me,
little, ſo ungrateful, and ſuch a
e as no tongue can ſet forth my
verty, miſery, and my nothing.
know, O Lord, that thy charity
ch an immenſe extention, and
initely ſheweth forth it ſelf, for-
much as thou art both immenſe
d infinite.

§ 3 Tell me then, O Lord
humbly beſeech thee, what ma
ner of end and degree ought th
to be of my love? For my lo
O Lord, is not a free or gratui
love, but is repaid, and being d
it is a due debt. O moſt clem
Lord Jeſus Chriſt, who doſt rew
by love thy friends, extend I pr
unto me miſerable ſinner thy
uberating and overflowing lo
that I may love thee according
the dignity of thy gracious g
and agreeable to the utmoſt of
power, though it falls far ſhort
what is due. For although I
not able to pay as much as I
indebted to thee, yet can I
poſſibly ſtrain further then
ability reacheth; but I may be
abled to do more, if thou ſh
deigne to give more, yet ne
proportionably to what
wo

orth and prerogative of thy de-
rts juſtly claims. Grant me
herefore thy moſt *loving love*,
hereby through thy donation I
ay love and be enamoured of
ee; that I may pleaſe thee, that
may ſerve thee, that I may fulfill
y commands, and that I may
ver be ſeparated or ſequeſtred
om thee in this life nor the life
come, but that I may remaine
erlaſtingly glued and united to
ee by love. Amen.

CHAP. II.

Of a three-fold manner or way of loving God.

O Thou immenſity of Love! moſt ſweet Lord Jeſus Chriſt; doctrinate and teach me after hat manner and in what faſhion

I ſhould love thee; ſhew me favourable remonſtrance of th grace and mercy, that I may lo thee ſweetly, prudently and va antly: *ſweetly*, leſt through bitte neſs and amarulency I be averte *prudently*, leſt I be guilefully enſn red and catched in an ambuſcado *valiantly*, leſt that I ſuffer oppre ſion, ſo that I may never any ma ner of wayes be drawn or entic from thy love, either by the pom and glory of the world, or by th voluptuous allurements of th fleſh. Inſtruct me, O Lord, tho who art Wiſdom, that I may n be ſeduced by the Spirit of lyes an errour; ſhine bright in my mind thou who art Verity, that by a verſities and ſcandals I be not mo leſted and troubled. Strengthe and comfort me thou who a Vertue and Fortitude, leſt I fain

an

d make defailance in thy ſervice.
t thy *Charity* inflame my zeal,
y *Science* direct my knowledge,
d let thy *Conſtancy* fortifie my
rpoſes and intendments; that
ing armed with the prementi-
ed things, and arrayed with
oſe acouterments, I may in thy
ve prove fervent, wary, and im-
egnable, and not ſlack or ſloth-
l, not void of diſcretion, nor
ſilanimous or faint-hearted, but
at I may love thee my God with
ull and entire affection of heart,
t I may love thee with all the
gilancy and circumſpection of
aſon: finally, that I may love
e with all might and fortitude,
omuch that I dread not even to
poſe my life and dye for thy
ve, who for the love of me
uchſafed to dye.

§ 2. Be thou (O my Lord)

ſweet and delicious to my affe
on againſt all the adulterated d
lights and fallacious allureme
of a carnal life. Let thy ſolid t
ſweetneſs vanquiſh all deceit
falſe delicioufneſs and complac
cy, after ſuch manner as one n
drives out another. Be thou,
beſeech thee, a previous forego
light to my Intellect, a guide
to my Reaſon; not onely to
ware of the ſnares and trap
deceitful Hereticks, and to vin
cate the Verity of Faith from th
fraudulent proceedings; but a
to enable me to decline and eſch
all exceſſive indiſcreet eager
and animoſity in my converſati
For thou, O Lord, art Wiſdo
and it is thy pleaſure to be lo
wiſely not onely ſweetly, oth
wiſe the Spirit of errour will ea
falſifie and illude my zeal, if I n

ſcience. For what? do I not
w full well, O Lord, that the
ſty fiend hath no ſuch power-
engine to ſubvert the love in
heart, then if he can compaſs
bring about that I walk
ein incauteouſly, and without
guide of Reaſon, deſtitute of
dence.

3. O my Lord Jeſus Chriſt,
art of Lovers the Fortitude,
ngth and Fortreſs, grant that
valiant, courageous, and con-
t to love; neither ſhrinking at
ours, or flinching from labors.
me love thee, O Lord, who art
ſtrength, foraſmuch as thou
ny Firmament, Refuge, and
tuary, my Redeemer, my
, my Adjutour and helper:
art a Love eternall, a Love
eminent and tranſcending, of
e greatneſs there is no end

nor bound; a Love of whose
dom there is no number nor
sure; a Love whose peace sur
seth all sense. Let me love
O Lord, I humbly and earn
beg of thee, not onely in word
lip expressions, but in very
and verity; so being furni
with thy grace in this present
I may by thy gracious favou
rive to the never ending glo
all thy beloved friends who lo
thee entirely and eternally. A

CHAP. 12.

Explicates what it is to love
with all ones heart.

TO love thee with all
heart (O most clement,
ciful Lord Jesus Christ, who
the immensity of love) is not
car

rried away and abduced by flat-
ies or blanditious enticements
d charms; it is, not to be sedu-
d and withdrawn by frauds and
lacies, and not to be broken and
jected by injuries and affronts;
t to love thee so entirely with
the heart, as the heart byas
t, nor is inclined so much to
e dilection of any other thing
to the love of thee; nor doth
light or taketh complacency in
y thing else, more then in thy
f. For he loveth thee not, who
mits of any corrival with thee,
gives way to any other love
hich is not in order to thee; for
ou mayest justly claim all, who
adest all, and framedst the whole
an. O Lord, thou oughtest to
beloved with all the heart, by
e titles both of *Creation*, and *Re-*
eation (as I may so term it) or

Redemption; for in as much
thou haſt formed man, he
debtour to thy love; and fo
much as thou haſt repaired h
he oweth himſelf to thy love;
ſo much more is he indebte
thy love more then to himſelf
how much greater thou art
ſurpaſſes man, for purchaſe
whom thou haſt given and laid
thy ſelf.

§ 2. O moſt benigne, lovi
and kinde Lord Jeſus Chriſt, w
art a love immenſe, and unme
rably ſpacious and broad ſpre
ing; break, cruſh, and mollifie
moſt hard and obdurate heart, t
if it be not in a capacity to be
vated unto that pure ſublime lo
which relateth purely unto,
ſolely eyes thy Divinity, at le
bow and bring it unto a pure
ſible love; I mean, O Lord, to
lo

ove of thy bleſſed fleſh, and to
hat therein thou haſt atchieved
nd ordained; that I may willing-
hearken unto all things pertain-
g thereunto, ſtudiouſly read
hem, frequently call them to
hinde, ſweetly meditate upon
hem, devoutly contemplate thee
reached and announced, either in
hy Nativity, or in thy ſucking In-
ancy; either in thy Doctrine, or
n thy Faſt and penal auſterities;
ither in thy Sermons; or working
f Miracles; either in thy bitter
Death and ſacred dolorous Paſſi-
n; either in thy joyfull Reſurre-
tion, or glorious Aſcenſion; or
inally, thy coming to Judgement
n dreadfull Majeſty. By this
means ſhall my minde be girt in
hy love, ſo as I may avoid and
deteſt all vicious carnalities, ſhun
nd flee all alluring enticements,

extirpate and root up all evil ma-
lignant desires or concupiscencies:
in a word, it may refresh or recre-
ate it self in thee, and feed upon
the honey sweet and most delici-
ous love of thee.

§ 3. I am not ignorant, O
Lord, that by vertue of thy love
all carnal life is banished, the world
and worldly vanities receive a tic-
ket of defiance; and that by bene-
fit of thy love is ingendred a spi-
ritual life, and brought up to its
height and perfection, in such
manner, that in all things wherein
it is behooful she hath feeling or
sensibility, she hath a sense and sen-
timent of thee, she is established
in true faith, her purity is conser-
ved, diabolical circumventions are
prevented, and the practice of
vertue is increased and advanced.
Let then thy love (I beseech thee)
have

have dominion and bear sway over me, and never hereafter depart from me; but in such manner ever governe, preserve, and order my life here, that through thy aid and gracious assistance, in thy Kingdom, love to me may prove life everlasting. Amen.

CHAP. 13.

What it is to love God with all the Soul.

THou art worthy to be beloved (O my Lord Jesus Christ, the plenitude of all love) with all my soul, that is to say, faithfully as thou didst love us; in regard thou rather madest choice to have thy soul divorced and separated from thy body, then to cast off, or part with our distressed souls. For

he is derided and scoffed and takes no notice thereof. No treasure is comparable or can stand in competition with the love of the soul. Man is ignorant of the due estimate and value, seeing all the Gold in the world in comparison of it, is but as a little sand. Without love the Rich man is poor, and with it the Poor man is very rich; for as much as he who loveth God with all his soul, is in possession of whom he loveth: for it were not possible to love one truly, unless he did enjoy whom he loved. Thy Love, O Lord, is not employed by any other love, neither doth it admit any commerce with any other impertinent love. The truth is, they are inconsistent; true solid things are not compatible with things vain and counterfeit; celestial coheres

heres not with perishing terrene things; spiritual agreeth not with carnal; nor that which is soveraging supreme, is compossible or uniable with what is loweſt and moſt abject.

§ 3. O moſt clement Lord Jesus Christ, the incomprehensible authour and infuſer of love, I moſt wretched ſinner repleniſhed with all iniquity, have not loved thee with all my ſoul; yea, which is moſt damnable and prejudiciall unto me, having miſprized and reinquiſhed thy love, I have placed my affection upon worldly, vain, noxious, and pernicious objects: inſomuch as this lamentable and miſerable love will bring and induce me into a perpetuall hatred and averſion, except thine infinite mercy interpoſe, and thine infinite love diſdains not to ſuccour and relieve

relieve me. Wherefore I beseech thee, let thy glorious love advance in me, whereby I may be attracted and drawn to thee with a defiance of this transitory love; to the end, I may perpetually and ever abide in thy holy love. Amen.

CHAP. 14.

Explaineth what it is to love God with all ones Minde.

MOst holy Lord Jesus Christ, the very height, tickling top, and exaltation of love, we are bound to love thee with all our minde; that is to say, with good remembrance, perpetually and perseverantly; so that all the faculties, powers, and senses of man, namely, the Will, Understanding, Memory, and their operations,

rations, wholly wait and attend upon thee. But if in other dilections and love they be entertained and preoccupied, it appeares now that he loveth not thee with with his whole Minde, who is so employed and prepossessed: for it is written, *Omni tempore diligit, qui amicus est.* Such manner of love then is a band, a line and glue of the whole man, uniting him, and tying him unto thee with an indissolvable knot; because love is a certain mutual force, and an alguanative power, moving and conjoyning the higheſt things with the loweſt; and making the leaſt and meaneſt inferiour things firmly to adhere to the better and superiour things which layeth uppermoſt; in ſuch manner, as a ſoul ſo joyned and cloſed up with ſuch glue, may ſay unto thee, *Dilectus*

meus

meus mihi & ego illi: My beloved to me, and I to him: My beloved is wholly mine, and I am totally his. So great, so powerful is a love proceeding from the whole mind, that a soul united unto thee by such glue of love, neither by pain nor torment, neither by fire nor sword, nor any other punishment can be severed and separated from thee, unless the iniquity or impurity of mortall sin intervenes and comes betwixt. What said I? yea, O Lord Jesus Christ, the harbour of Lovers, sooner may the hand be taken from the arme, and the head moved from the shoulders, then a soul united and wedded unto thee by such glue of affection, can by any wayes be divorced from thee. Things which are conjoyned with strong glue are sooner and quicklier broken

and

and ſevered in any other place then in the cloſe or joynture: even ſo it is with ſuch a ſoul, as perſpicuouſly and clearly is to be ſeen in thy holy Martyrs; who by no tortures and pains could be drawn from, nor ſo much as a little be ſequeſtred from thy love; ſooner might the foot be ſeparared from the leg, or the head from the ſhoulders, then they be divorced from thy love.

§ O dilection! O charity! how great, how ſtrong is thy bond wherewith God Almighty could be bound? O moſt holy, O moſt gentle Lord Jeſus Chriſt, Artificer of love! this cord tyed thee ſo faſt to the Croſs, that all the ropes and cables in the univerſall world could not, nor were of force to have bound. Love (O moſt benigne Lord!) which flowes from the

the Minde, is the the tripple cord which can hardly be broken; *Triplex funiculus qui difficile rumpitur.* For as much we are bound to love thee *with all our heart*, that is, by our Understanding without errour. *With all our soul*, I mean with the Will without contradiction. *With all the Minde*, that is to say, by the Memory without oblivion or forgetfulnes: O most mercifull Lord Jesus Christ, the most bountiful and most powerfull giver of love, grant unto me the grace of loving thee, with all my Heart, with all my Soul, and with all my Minde; that I may never be divorced from thee, but perpetually abide and remain with thee in perfect love and charity. Amen.

CHA

CHAP. 15.

Sheweth that Love is the ſtrong Armour of the Soul, or the Souls Armour of proof.

MAn being fortified with the buckler and armour of love (moſt indulgent Lord Jeſus Chriſt) in the combat of temptation ſtandeth immoveable, invincible, and moſt ſtedfaſt; no wayes afraid although the whole army of Devils ſhould encounter with him. For thou, O moſt holy Lord Jeſus, art a ſtrong Adjutour, and a valiant Defender, who will ſtand to and by a man that hath love; by reaſon that thou thy ſelf art love, and he who keeps his ſtanding in love, ſtands with thee. Thou doſt alſo aſſiſt one who loves as a true and faith-

faithfull friend and confederate, who willingly aids his friend and protects him, as it is written, *Custodit Dominus omnes diligentes se, & omnes peccatores disperdit:* Our Lord doth guard all those who loves him, and will destroy all sinners or prevaricators; that is, all infernal Devils, or pestilent pernicious men. But, O Lord, it fareth not so with other vertues, because if any one doth a thing without love or charity, thou art not so present to him, or so readily assists to his help. True love in thee, O Lord Jesus Christ (most true lover) renders a man unconquerable, for on all sides it guards and protects him, which no other vertue is able to performe but onely in part: For example, Abstinency defends a man onely from Gluttony, Modesty preseves from Luxury

ry, and so of the rest. Yea, I say more, other vertues without love or charity, defends the one side, and on the other fails and falls down, whilest from his action and work ariseth boasting or vain glory, as evidently may be made to appear in Alms and Fasting, which are not available or meritorious, unless thy love hath the conduct and perfecting of them.

§ Hence it is that Sathan with all might and main endeavours to assault and invade this Fort of love: for put case that we be chaste, or that chastity be in us without love, he fears nothing, for that he hath no pressures in the flesh, so that he cannot fall by luxury or carnality. As for Abstinence he dreads it not, why so? for that he useth not meat or corporal sustenance, who is not urged with

with any corporal neceſſities. Neither is he afraid in the diſtribution of worldly ſubſtance, or giving of almes, if love be abſent, for that he needs no ſubſidies of riches. But he greatly fears in us true love, wherewith we love thee, and our neighbours; he ever envies concord and unity, for as much as the love which we enjoy upon earth, he not willing to keep, fell from heaven. Thy love, O Lord Jeſus Chriſt, who art moſt worthy to be loved, beats back and repells all temptations, which no other vertue doth; for other vertues may conſiſt with ſinne, be deprived of their forme and life, and be inform, not meritorious of life or eternal glory, as the Moral vertues were in the Philoſophers; and therefore are no ſafeguard to keep and defend us from all ſins or temptations:

tations: But thy love is contrary o all sin, and resists all temptation, yea, and yields neither to eath, nor to any torment; it is ot to be conquered, no, but gains ictory and wins triumph over eath. This true dilection and ove graciously grant unto me, O ord Jesus Christ, who art the life nd vigour of lovers, that with hee I may live in love for all eterity. Amen.

CHAP. 16.

eclares that by Love sins are remitted and pardoned.

O high and mighty is the power of love (O superamiable, d more then beloved Lord Jesus hrist) that by it sins are remitted d forgiven: for there is not any sin

ſin which by love is not pardoned;
no fault ſo grievous, no offence ſo
enormous, which is not expelled
by the approach and advent of
thy love; what blemiſh ſo filthy
and ugly, ſo naked and inveterate,
which thy love and charity doth
not aboliſh and raze out? And
why? becauſe thy love is contrary
to mortal ſin, and is incompatible
therewith. Thy true and genuine
love being endued with that ver-
tue to expell and deſtroy ſin, after
that manner as heat driveth away
cold; but the like cannot be ſaid
of any other vertue. What hath
been ſaid may be evidenced in that
Bleſſed penitent St. *Mary Mag-
dalen*, who abounded with ſo many
ſins, and yet notwithſtanding by
the benefit of love all were par-
doned, becauſe the mouth of veri-
ty have uttered, that *remittuntur*

ei peccata multa quoniam dilexit multum: that is, Many ſinnes are forgiven her, becauſe ſhe loveth much; for although ſhee wept abundantly, waſhed his feet with her tears, wiped them with her hair, kiſſed and anointed his ſacred feet; yet the remiſſion of her ſins is not aſcribed unto them, but attributed ſoly to love; becauſe without love they had no merit, nor were beneficial, but they were certain ſignes and ſparks of fire, prepared and bred by love: which were, OLord, ſo far forth grateful unto thee, foraſmuch as they were by loves command ingendred; for ſhe did love indeed very much, for that ſhe loved with all her heart, with all her ſoul, with all her minde, which is manifeſtly patent in thoſe ſymptomes and demonſtrations of love ſhe held

forth and shewed; for she loved thee above all things, but not too much, because, O Lord, thou canst not be loved too much: yea, the mode of loving thee is without mode and measure.

§ And herein appears the excellency, nobility, and worth of this love; for that it is not to be lost by any excess, neither can its increase prove vicious, but redounds to greater commodity and benefit. On the contrary, a man may nevertheless fast too excessively, give almes above ability, pray too much, and hope more then he ought. Your Moral Vertues also, if they transcends a mean and mediocrity, becomes sinfull and peccant. O most clement Lord Jesus Christ, the best of lovers, I wicked and wretched sinner revolving these things in my mind,

finde

findes that neither mentally nor really by work, I have accomplish-ed them; but that farre estranged from true love and charity, and wholly frozen in coldnes, I have mispent miserably my time in in-numerable sins and vices. Be thou pleased to assist and help me, O most mercifull Lord Jesus Christ, who art an immense fountain of love: and that thou wouldst gra-ciously pardon and give me a ple-nary indulgence of my sinnes and trespasses, vouchsafe to infuse into my soul thine everlasting love. A-men.

CHAP. 17.

Demonstrates that Love is the most direct, right, and ready way, to come to the enjoyment of God.

TRue love, (O most loving and benigne Lord Jesus Christ,

who art the remuneration of love)
is the moſt direct and readieſt way
to come unto thee; neither is any
other vertue needfull, in the pra-
ctiſe whereof there may be obli-
quities and deviations. It is love
and charities prerogative which is
the right way that leads to the
celeſtial countrey: other vertues
may be inform, or devoid of life
and conſiſt with ſin, or not be de-
ſtroyed thereby. There may ariſe
vain glory from their acts, which
as winde, blows on the paſſanger;
yea, often impetuouſly drives on
into the chaos of hell. For it may
happen that he who undertakes a
long and tedious pilgrimage, or
he who by auſterities mortifies and
chaſtiſes the body, or he who
bountifully diſtributes and gives
almes, ofttimes is aſſaulted and
driven with the gales and ſtrong
winds

windes of pride and vain glory; and so whilst they perswade themselves they are born and sailing towards penance, they fall into the gulf of hell. Wherefore, O Lord Jesus Christ, who art the entertainer of love, and the giver thereof, Fasting, Prayer, and Almsdeeds are not always infallible, and ever the right way, but Love and Charity without all peradventure, is the most direct way, without any by-way, turning, or deviation: it is the shortest way without any tediousnes; it is the plain way without hillock or rubbe; it is the clear way without cloud or darknes; it is a secure way without peril; it is a pleasant way accompanied with a good companion; with thee, O Lord, I mean, O most loving guide and convoy. It is the way to come to eternall

glory, which will not suffer one to decline to the *right hand* of prosperity, nor permit one to go unto the *left hand* of adversity.

§ This way of love, O Lord Jesus Christ, eternal guide of love, is *the true way*, no feigned or seeming way. It is a cordial not verbal way; a fruitful way, not a vain idle way; a way not only of words but of deeds; a way which is cautious and circumspect not improvident or precipitous prudent not fooliſh, in ſuch ſort as the perſon is loved, his fault refuſed. It is the Kings great way no ſmall path, inſomuch as it gives its life for his friends. A conſtant way, not a momentary tranſient way, as thou, O Lord, in the end didſt make remonſtrance: for as much as loving thine, thou didſt love them at the end, and to the

end of thy life. If any then (O Lord Jesus Christ, most constant lover) will with speed arrive to the celestiall countrey and kingdome, he must walk in the way of Love and Charity; because that he who loveth most ardently, shall make the greatest haste, and soonest arrive and finish his journey.

§. O most merciful Lord Jesus Christ, who through thy excessive love hast compassion even of those who do not reciprocally comply in love; I confess my love hath been naught, perverse, and false, for that it was not cordiall but verbal, not unfeigned but feigned. I have defended my friends in their wickedness and iniquities, and so have not hated the wicked and ungodly. I have loved fortune and prosperity, which having passed and turned, I have changed my af-

fection. Pardon me, O moſt holy Lord Jeſus, O moſt merciful Amoriſt, vouchſafe to forgive me, and grant graciouſly unto me ſo much grace to love thee, that having relinquiſhed and renounced all vain fond affection diſpleaſing unto thee, I may love thee above all, and that aſſiduouſly and with conſtancy; ſo that I be not for a moment ſeparated or divorced from thy love, but remain and dwell therewith and therein, for ever and ever. Amen.

CHAP. 18.

That Love obtaineth of God all juſt requeſts.

LOve and dilection (O moſt clement Lord Jeſus Chriſt, who art love it ſelf) readily and with

with eaſe obtains what it requeſts and beggeth of thee. Why ſo? becauſe thou willingly giveſt ear, and graciouſly granteſt the petitions of ſuch as truly loveth thee: for it is written, *Dilexi, quoniam exaudies Domine vocem orationis:* that is to ſay, I know I have loved thee, becauſe thou wilt hear the voice of my prayer; ſo exuberant and overflowing a love is thine. O moſt ſweet Lord Jeſus Chriſt, who art a ſpiritual Lover, that doth not onely conferre and grant ſpiritual graces to him that loveth thee, but alſo heapeth upon him temporal bleſſings and goods, as thou thy ſelf have ſpoken: *If ye obey my commands, that ye love your Lord and ſerve him with all your hearts, with all your ſoul and minde, I will give you rain early and late, that ye may gather the fruits of*

wine, and oyl, and hay, out of your fields. Thou shewest moreover and extendest thy favours and mercies to the lover of thee, according to that of holy Writ; *Faciens misericordiam in millia millium iis qui diligunt me:* Doing mercy upon thousand of thousands to those who loves me. Thou infusest also thy wisdom on him who loves, as it is written, *Unus est altissimus & sapientiam suam (id est datum suum) præbet diligenti se:* One is most high who doth bestow his wisdom (*that is, his grace*) upon him who loves him. This is not all. Thou dost give, and that liberally also dost grant joy and gladness to him who loveth thee, according to that Scripture: *Dilexisti justitiam, & odisti iniquitatem, propterea unxit te Deus, Deus tuus oleo lætitiæ:* Thou hast loved justice.

justice, and hated iniquity, for which reason, *God, and thy God, hath anointed thee with the oyl of gladness.*

§ Thou doſt then, O Lord Jesus Christ (moſt bountifull remuneratour of thy lovers) favourably hears, and liberally imparts many good things and graces to them that loveth and are entirely affected unto thee. But it fareth not ſo with them who neither do, nor will make demonſtration of love unto thee: for thou giveſt not audience to ſuch, but rather art provoked to indignation, when ſuch beggeth any thing of thee. When an undeſerving and unworthy perſon is employed to ſupplicate and to make interceſſion, it is worſe, and exaſperates the minde of the party offended.

§ O moſt merciful Lord, how often

often have I offended and provoked thee? because being a most unworthy wretch and most wicked sinner, I have presumed to beg and ask many things of thee, who was not worthy the least of thy mercies; for that I did not love heartily and in very deed, but onely verbally and vocally; whence I rather meritted hatred then love, punishment then glory: But nevertheless I confide in thine unspeakable love, O most holy Lord Jesus Christ, who art an inexhaustible fountaine of love, which I humbly beg not to divert from me, but graciously and clemently give unto me, to the end thou mayest inflame my cold heart so to love thee, that misprizing and despising all transitory and perishing love of this miserable life, I may be through a daily, constant contemplation,

plation, never ending, but everlasting, be elevated unto thee by a pure and permanent love in thee. Amen.

CHAP. 19.

Demonstrates that the love of God defends and deliver us from all evil.

THou art a faithful true friend (O Lord Jesus Christ, most vigilant Amorist) who dost guard, free, and defend such as loveth thee from all evils and perils. This thou hast made manifest in thy servant *Daniel*, who loved thee with all his heart; he being cast into the den of Lions was drawn forth untouched through thy protection, and set at his full liberty, whereupon he said, *Recordatus ei*

mei

mei Domine, & non dereliquisti me. Thou wert mindefull of me, O Lord, and didst not forsake me. Thou dost then, O Lord, deliver him who loveth thee from evil, and from the assaults of the infernall Lion; yea, and rescues me from him without any dammage. And forasmuch as a most faithfull friend, thou dost free and guard from all mischief, the Prophet cryeth out in the name and person of every one who loveth thee, *Diligam te Domine, fortitudo mea, &c.* I will love thee, O Lord, who art my fortitude. *The Lord is my Strength, Firmament, and my Redeemer. God is my Adjutour and helper, in him will I hope. He is my Protectour, the Horn of my salvation and safety; he is my Safeguard and Receiver.*

§ O most mercifull Lord Jesus Christ,

Christ, unspeakable sweetness of love; thy love is altogether inestimable, and above all prize or estimate, which helpeth a sinner, and defends and shelters him. For when a miserable sinner offends, through some evil *suggestion*, or bad thought, thou art to him that loveth thee his *fortitude*, to keep out or beat back the cogitation. And if the sinner proceeds further to *delight*; thou art then his *fortress*, that the delectation prevaileth not. But when the sinner will loosen the reins to *consent*, thou, O Lord, becomes a *refuge* unto him to give contradiction thereunto: Yea, when he shall come so far as to defend his faults, thou, O Lord, art his *Redeemer* and deliverer, that he abhorreth that *audacity* and insolency. If he will secretly commit sinne, thou (who

art

art every where present) art his *helper*, that he doth not fall into it. And if he would publiquely sin, thou art his *Protectour* against all iniquity: should he wade further, as to be induced into a custom, thou art the *Horn of his salvation*. Finally, should he falsly be seduced that he should consume through desperation or induration, thou art his *Sanctuary*, and his susceptour, or *Guest-master*, who will give him entertainment.

§ Wherefore, O Lord, thou art a most faithful friend, and thy true amity farre excelleth and surpasseth all other friendship and love. Thou lovest ever, as well at our death as in our life: thou lovest as well in adversity as in prosperity; also one who dyeth happily, rather then him who liveth unhap-

nhappily; thou, O Lord, loveſt
finitely more, then thou art be-
ved; yea, which is more, thou
veſt although thou art not re-
aid again with love and recipro-
lly beloved. Thou loveſt the
ns for their parents. What ſaid
? yea, for one good perſon in a
y, community, or congregation,
ou loveſt many who are bad
d unworthy of thy favour. O
oſt loving Lord Jeſus Chriſt, I
oſt miſerable and wicked ſinner
ſtitute of all love and grace, but
aught brim full of malice and
quity, I (I ſay) have not loved
ee according to my bounden
ty; but having a heart hard,
durate, wandring and vaga-
nd, I have applied and imployed
in affecting ſuch things which
re oft prejudiciall and noxious
to me: which heart of mine, O
Lord,

Lord, vouchsafe to raise ever unto thy love, so that my life and glory, may be an inalterable and everlasting love of thee. Amen.

CHAP. 20.

That the Love of God refresheth and justifieth a man.

IT is not honour, nor money nor any terrene substance, n not (Moral) vertue, neither art o science (O most benigne Lord Je sus Christ, *the fulness it self love*) is of force or sufficient t repleniſh the soul, or satiate th conscience, but onely and sol thy true love can give acquie cence. For thy love is either ide tified, and all one with grace, o without it; but without grace cannot be true dilection. No th

that which during this mortal life, or pilgrimage, can fully content and satiate a soul is *grace*, which inseparably is ever with true love. And forasmuch, O Lord, that he who loveth thee, doth enjoy thee according to the holy Text; *Si diligimus invicem Deus in nobis manet*: If we mutually love one another God abides in us, he cannot be poor who hath God in possession whom he loves. A man that hath gold in a chest is not truly rich, but that conscience which enjoyeth thee cannot but be enriched. Whence it is written, *In me sunt divitiæ & gloria ut ditem omnes diligentes me, & thesauros eorum repleam*: In me are riches and glory to enrich all that loves me, and repleniſh their treasures.

§ O most merciſull Lord Jeſus Chriſt,

Chriſt, who art *moſt rich in love*, he that covets to be rich and fille with love, muſt purchaſe and ac quire thy true love, which indee is *reficient*, *perficient*, and *ſufficient* for ſhould any be deſtitute or voi of true love, although he ſhoul poſſeſs all the wealth of th world, and over and above had t the Wiſdom, Fortitude, Simplicit Beauty; in a word, were maſte and owner of all the vertues th Philoſophers writes of, yet were h poor and miſerable. Therefore one who placed his affections o earthly things is it written, *Th ſayeſt that I am rich and wealth and ſtand not in need of any hel and art ignorant for that thou a wretched and miſerable poor, nak and blinde; I perſwade thee to b fiery Gold, that thou become ric* O moſt clement Lord Je

Chri

Christ, who art a consuming love, what an inestimable doctrine hast thou delivered unto us sinners, in dying for our salvation, to the end we might buy *fiery Gold*, by which is understood love and charity: for as gold excelleth all other mettals, so doth love transcend and surpass all other vertues. It is behooful that this precious gold should be in the highest degree inflamed with thy love, and mightily enkindled with a delight of thee. Neither is it to be bought or purchased with coin or money, but by a good will, by good desires, and good affections. Whence it comes to pass, that there cannot be a better purchase, then the acquisition of this love: nor can any thing be more dear and inestimable when one hath the possession thereof. O most holy Lord Jesus Christ,

Christ, rich in love, I am wretched, miserable, poor, naked, and blind, grant and give unto me this inflamed fiery gold, that is, thy love, whereby my soul may be set on fire, to the end it may be refreshed, satiated, and quietted in thee, that so I being enlarged with thy grace and love, may finally arrive to thy everlasting kingdome of love. Amen.

CHAP. 21.

That we must very constantly insist upon, or stick fast to the Love of God.

O Most clement Lord Jesus Christ, best of lovers, we must adhere unto thy love, for as much as the object thereof cannot be but good, and thou art the foun-

ountain of all goodneſs and bo-
ity. Thou art our Father both
y Creation, and by thy Deity.
Thou art our Brother both by Re-
emption, and thy Humanity:
hou art our natural Liege Lord
nd no externe: what have we
hich we enjoy not from thee?
nd from whom in the cloſe of all
lo we expect and everlaſting re-
ward and præmium, but from thee?
Therefore it is convenient and re-
quiſite that we ſhould wholly ap-
ply our love and affections unto
hee, and conſtantly ſtick faſt to
hy love, as the holy Text doth
rder us: *Hearken, O Iſrael, what*
s it that the Lord now requires, or
what is it that he demands of thee?
ut that you fear your Lord God,
nd walk in his wayes: and that
ou love him, and ſerve him in all
our heart, ſoul, and minde; and

that

that you keep the Lords Commandments, that it be well for thee. Israel is every faithfull Christian who through faith seeth thee, who is obliged in the highest degree to love thee; and who by thee also is most beloved. For thou hast loved us, and washed us in thy love; thou counsels and admonishes us sweetly, not sharply, in that thou requires of us, to wit that we should with dread, reverence thee according to that holy word, *You shall fear your Lord God:* Whence love is founded in the fear of thee, and derives from thence its origine. For it is written, *The fear of the Lord is the beginning of love:* which acquires force, and is augmented by the exercise of other vertues proceeding from the command of charity. And therefore it is said, *And you*

shall

shall walk in his wayes, that is to say, in good works, as namely almes-deeds, fasting, prayer, and so forth; for by these things love is rendred more vigorous and vegetable, as fire waxeth greater by the apposition and addition of fewel.

§ And the love of thee, O Lord, is ripened to an accomplishment by the affection of the inward love, for which reason it is said, *That you shall love your Lord God.* It is also compleated from the act of external honour, whence it is said, *That you serve him in all your heart, soul, and minde.* Finally, it is conserved by the observance of thy Commandments, for which cause it is ordered, *And thou shalt keep the Lords Commandments, that things may go well with thee.* O most benigne Lord Jesus

Christ, whom it is all justice to love, thou hast most graciously given unto us a wholesome and beneficial rule of loving thee. For it is a thing of the greatest equity that may be, to fear and reverence thee: It is a thing of the greatest facility that we walk in thy wayes: It is a thing of the highest goodness that we love thee; of the greatest honour that we serve thee; in a word, of the greatest justice and perfection that we keep thy commands.

O most holy Lord Jesus Christ who art a merciful and just Lover do not, I beseech thee, weigh our sins to punish them, but vouchsafe mercifully to pardon them; and give me thy grace, that through thy fear there arise in me true love by affection of internal love; and that by the act of externall love

our it may be perfected and pro-
ſſed : and finally, that it be pre-
ſerved by the exact obſervance of
y precepts , that it may be well
r me in loving thee, now and for
ermore. Amen.

CHAP. 22.

the beneficial fruit and facility of the Love of God.

THy words are full of truth, O moſt mercifull Lord Jeſus hriſt, (patterne and platforme love) who ſaid, *My yoake is eet, and my burthen light.* That to love thee, O Lord, which is ly both ſweet and light in the heſt degree ; inſomuch as none e or can have the leaſt cauſe excuſe of not loving thee. hence if one were commanded

to faſt, he might reply, I am we
and feeble of body; if he were o
dered to give almes, he might
haply, I am poor and unable;
one ſhould bid him betake him
to prayer and contemplation,
to viſit the Saints Churches,
may peradventure ſay, I am
and ill diſpoſed: But when
comes to that that he is injoy
to love God and his neighbour,
cannot be furniſhed with any
or lawful excuſe. Wherefore,
moſt milde and benigne Lord
ſus Chriſt, the Amoriſt of love
know full well it is a thing of
much facility to love, as there
the body is not afflicted or agg
ed, the foot is not pricked,
d doth not ake, the belly is
noyed, the tongue is not ex
rated, the purſe is not empt
becauſe love conſiſts in the act

f the soul, and there lodgeth. By hich it evidently followes, that who loveth, is not sensible of bour and pain.

§. Love doth not exceed the ower and faculty of man, but is able to his power and perfor-ance: neither is love at such a stance from him, to wit, above reach and understanding, so at he cannot apprehend; but it at hand, intimately present both mouth and heart to accomplish d perfect; and to love thee, O ord, who art most glorious, most elightful, and above all prize; for e object on which amity reflects d makes for, is *Good*, which is *mourable*, *Delightful*, and *Pro-able*. All which moving attra-ive formalities and objective nceptions are in thee, O Lord sus Christ, who art more then

amiable and passing good. B
Love a man liveth by the life
grace, and doth many good wor
that he may gain the possession
the land of the living. It is a
cile easie thing love (O more th
beloved Lord Jesus Christ) fro
which none of what degree
ever, state or condition, can
exempted or justly plead an e
cuse.

§ O miserable and wretch
sinner, what shall I do or whith
shall I turn me? for by testimo
of mine eye I see and know wh
my obligation is, and yet doth
not: I understand full well,
most clement Lord, that I can
any other way procure and m
thy favour and good liking,
by love; and yet (woe is me!
apply not my minde thereun
but misprize and undervalue it

do not dispose and prepare to purchase, but complies effectually with my sinful inclinations; upon those I dwell, in those I take complacency, and in those almost continually I lie miserably prostrate: Wherefore vouchsafe, O most holy Lord Jesus Christ, who through love dost purge and purifie souls, look upon me graciously with the eye of pitty and compassion. Blot out my surpassing great iniquities, and incline my naughty perverse heart to love and affect thee; permit me not to recede and part from thee, nor swarve from thy most benigne gracious holy will; but that with all might and main I may avoid in thought, word, and deed, whatsoever is contrary and repugnant thereunto; so that by thy assistance I may attain and obtain a love everlasting. Amen.

CHAP. 23.

That it is a moſt comfortable and profitable life to love God.

THe fruit and utility (O Lord Jeſus Chriſt, authour of all love) which is acquired by thy love, is not onely eternal glory, of which Holy Writ ſaith, *That neither eye hath ſeen, nor ear hath heard, nor hath it aſcended into the heart of man, what thou haſt prepared for thoſe who loves thee.* But there is alſo great benefit even in this life, for as much as he, O Lord, who loveth thee, in caſe that he erres, or be deficient, is gently and ſweetly corrected and chaſtiſed by thee, as a beloved ſon by a father, who careth little for an outward or externe ſervant; whereby it is mani-

manifeſt, that thy ſcourges and corrections be great arguments of thy love. And as for deſperate, perverſe, and obſtinate perſons, thou permits them to rove up and down at their pleaſure, and to fall into the precipices of ſin: becauſe, *whom thou loveſt thou chaſtizes, and ſcourgeth every child thou receiveſt.* He that loveth thee, O Lord, liveth and converſeth peaceably, for that he abides in peace of conſcience, and in a pleaſant tranquility, without grudge, envy, or hatred.

§ He that loveth thee, O Lord, is by thee diligently preſerved from evil. Even as man moſt carefully guards the apple of his eye, and highly tenders it: ſo, O Lord Jeſus Chriſt, thou (who art a good friend, and true lover) doſt protect, defend, and guard thy beloved,

ved, leſt he falls into ſin, or be af-
flicted by the Devil, according to
that which is written; *Ye that love*
God, hate what is evil: he keeps
the ſouls of his Saints, and will de-
liver them from the hands of ſinners.
Thou preſerves the ſouls, not their
corporal beauty, nor their poſ-
ſeſſions or lands; for that ſuch
things are not dear unto thee, or
valued by thee: But thou protect
their ſouls that they be not capti-
vated by ſinne, and thou reſcue
them from the power of the ma-
cious, that they may not be op-
preſſed by the Devils tyranny.
The lover of thee, O Lord Jeſu
Chriſt, *Glory of lovers*, is much ho-
noured by thee, for that an act o
love is a divine act, and an act o
an Angel, not of a Devil. Becauſ
it is thou who loveſt, as it is writ-
ten, *Ego diligentes me, diligo:*
am

am he who loves those who loveth me. And in the Angels there is vertue and acts of greatest love towards *thee*, O Lord; in order also to their *own consorts*, or orders, and towards *us*. For they love in such manner as the supreme Hierarchy, from the fervour and heat of Charity, are denominated *Seraphins*. Thou receivest to penance him that loveth thee, thou remits his offence, and through thy great pitty, unspeakable benignity, and inestimable bounty, mercifully bestows upon him thy grace.

§ O most merciful Lord Jesus Christ, more then most worthy (as I may truly say) to be beloved, how full of misery am I a most wicked sinner, who having understood this great benefit of thy love, I ought to have loved thee for

for thine own worthy ſelf ſake; and if being poorer, I would not love thee for thy ſelf, yet at leaſt I ought to have loved thee for mine own ſelf, and proper intereſt: that by this means, from an inordinate love, I might happily come to thy true love, which conſiſts in loving thee purely and ſoly, for thy ſelf, and not for any other reſpect or account. Vouchſafe then, O moſt benigne Lord, to ſuccour me, and create in me a new heart, that abhorring and deteſting all things diſpleaſing unto thee, I may love thee, ſerve thee, obey thee, and fulfill thy holy command; ſo that truly and orderly for thine owne ſelf, and upon no other ſcore, I may love thee for ever and ever. Amen.

CHAP.

CHAP. 24.

That Love is the precious Garment of the Soul.

HE that is invited unto thy heavenly Nuptials, O most sweet Lord Jesus Christ, O most loving celestial Spouse, ought to bring with him the wedding garment; lest entring without this nuptial weed, by thy order he be cast out and throwne into outward darkness, where there is, and alwayes shall be, weeping and gnashing of teeth. This garment, O most benigne Lord, is love and charity, which excells and transcends all other vertues. This garment is woven of most precious threds, that is to say, of thy benefits and favours conferred on man;

it

it is made and adorned with a rare and ſubtil art and maſterſhip, denoted by thy *unſeamed garment*, which was neither cut nor divided, becauſe love muſt be undivided; and ſhould any make rent, or cut it in pieces, they ſhould be eſteemed farre worſe then the Souldiers that crucified thee, who did forbear and refuſed to divide that garment.

§ Theſe wedding cloathes (O Lord Jeſus Chriſt, ſpouſe of love) are very ſovereigne and efficacious. Why ſo? for that they keep one from the cold of devotion, and inflames a ſoul in thy love, very much adorns and beautifies it. This nuptial garment is that which makes a diſtinctive ſigne betwixt thy Elect and the children of perdition; foraſmuch as he that is invеſted therewith, ſhall enter into

thy kingdome as a welcome gueſt, and a moſt dear childe of thee. But he that is deſtitute thereof, although he be clad with all other apparel, veſted (I mean) with all other vertues, he ſhall be excluded thy kingdome. This is that veſtment which covereth a multitude of ſins. It is that garment which is worthily prized for colour and worth; for it is gilded, or rather it is a golden veſtment, according to that, *Aſtitit Regina à dextris tuis in veſtitu de auratо:* There ſtood a Queen on thy right hand in a veſture of gold. Thus this garment embelliſhes and gracefully ſets out the ſoul, without which ornament, the ſoul would be adjudged altogether unworthy the entrance into Heavens Court. This nuptiall attire fortifies a man, being *Love as powerfull as Death.* The prize hereof

hereof may be eſtimated from its materiall or matter: for if that be precious, rich and rare, which is compoſed of mettals, jems or of what is taken from any creature; without all doubt, far more pretious and excellent muſt that be which derives it ſelf from thee, and this nuptiall acouterment comes from thee, and is the bounty of thy liberality. By this garment alſo are we covered, we live by it, and are enriched by it: he that is maſter and owner thereof, wants for nothing, and he that is deſtitute thereof, maketh no profit of any thing.

§ 3. O moſt merciful Lord Jeſus Chriſt, who art the celeſtiall Spouſe, I miſerable ſinner am naked, and having not this wedding garment, I am not worthy to enter or come to the heavenly nuptialls,

alls, but to be caſt forth into exte-
riour darkneſs; wherefore ſuccour
and aſſiſt me, O moſt holy Lord
Jeſus Chriſt, who art that moſt
bountifull Maſter and diſpenſer of
the heavenly wedding feaſt, graci-
ouſly beſtow on me (I beſeech
thee) this moſt glorious nuptiall
veſtment, that being invited and
called to thy everlaſting nuptialls,
I may there enter and appeare
clade in this wedding garment,
and there togethet with thy
friends, I may enjoy perpetuall
love; I may praiſe and bleſs thee,
I may admire and glorifie thee
the eternal King and moſt glori-
ous Bridegroome, living and reign-
ing world without end. Amen.

CHAP.

CHAP. 25.

That the Love of God preſerves the Soul from evill, and brings much good.

TRue love (O Lord Jeſus Chriſt, the protectour of lovers) guards a man from ſin, keeps him from emulation and envy which exceedingly corrupts a man; from which ſource it ſprings that a ſoul delights it ſelf in the miſeries of his neighbour, and is contriſtated in his welfare. Whereas true love cauſeth on the contrary that one joyes in his neighbours good, and that be ſad for his adverſities and misfortunes. For even as verdure or green is a delightful pleaſing object to the ſight, ſo good things naturally joyes a ſoul.

True

True love, O Lord, preſerves one from ambition, whereby a man ſeeks his own preferment or exaltation, and his neighbours depreſſion, that ſo being promoted and elevated higher, he may become more conſpicuous to others, and had in admiration; when as true love labours not in the inqueſt after his own preferment, nor in his neighbours humiliation. For true love, O Lord, keeps and reſtrains one from an exceſſive love of its own proper good and intereſt; from whence ordinarily it proceeds, that man hath no care of his neighbours welfare; yea, oſttimes ſeeks his own not without ſcandall; for he ſues and hunts after his own commodity, and little regards anothers mans benefit or good. But true love, O Lord, looks not after its own, or ſeeks it

ſelf,

ſelf, but what is thine and appertaineth unto thee.

§ 2. Moreover, true love keepeth one from malignant cogitations of taking revenge for injuries, and ſuch thoughts ever ſticks like a ſpears point in a wound; for which cauſe holy Writ declares, *Take away the evil of your cogitations from my eyes.* Becauſe true love, O Lord, remits and forgiveth all things for thee; and expels and baniſheth not onely evill acts, but every naughty thought. True love, O Lord, ſo holds in a man that he rejoyceth not at iniquity, which is a diabolical thing and an argument of great perverſity in the ſoul, and eſtrangement and diſtance from thee, for as much as ſuch iniquity diſpleaſeth thee in the higheſt degree: But true love, O Lord, ever joyeth at good, and never

never rejoyceth for any thing which is bad.

§ 3. O moſt merciful Lord Jeſus Chriſt, the moſt faithfull keeper and defender of lovers, whiles I ſeriouſly propoſe unto my conſideration all and every thing which hath been premiſed and prementioned, I finde that I am a great ſtranger and unacquainted with true love and charity; becauſe I was and am full of envy, putting up my ſelf and throwing downe others: I have been too too great a lover of my ſelf, I have a minde greedy and deſirous of revenge, and have rejoyced much in miſchief; in ſhort, by reaſon of the want and defect of thy love, I have been prone many wayes to all evill. Help me then, O moſt holy Lord Jeſus Chriſt, the giver and conſerver of love, and give unto me a true.

true and indeficient love, that I may have an averſion from, and abhorre whatſoever is diſpleaſing unto thee; and that whatſoever is pleaſing or gratefull unto thee, I may gladly entertain, hold faſt, and accompliſh; to the end, that in the upſhot of all, I may without end love and joy in thy never ending glory. Amen.

CHAP. 26.

That Love comprizeth the Doctrine of Verity.

PErfect love (O moſt clement Lord Jeſus Chriſt, who perfecteſt and accompliſhes all thy lovers) teacheth the truth, or is the Abreviate of all ſacred Verity, foraſmuch as in Love conſiſts all. The Law and the Prophets depends

ends thereon, whatsoever is latent or is implied, or whatsoever is patent and is expressed in all the divine Word, or in the whole body of holy Scriptures, Love comprises it; because it is written, *Plenitudo legis est dilectio:* The very plenitude of the Law is love. For what doth all the Law, yea, the whole Scripture command or counsel, but what is in order to thy love, or the love of our neighbour, as clearly appears in all the Affirmative Precepts? Or what doth it inhibit, forbid, or dissuade, but such things which do hinder, prejudice, or infringe love, as is evident by the Negative Precepts and commandments? What then is it which is written, *Qui proximum diligit legem implet:* He that loveth his neighbour fulfills the whole law; but that he who loves

his

his neighbour, loves thee, O God
For it is the very ſame vertue an
habit of charity whereby one lo
veth both : As for example, it i
the ſame radiant beam by benef
whereof I ſee and behold both th
Sun and the Earth ; but ſo, tha
he loveth his neighbour in the in
ferioure part of the ray, and thee i
the height or ſupreme part there
of. The love of other things ſuc
as worldly things be (O Lord Je
ſus Chriſt, the bright Sun of love
is in very deed miſerable folly, an
opprobrious madneſs, as that
man forſaking thy love, ſhoul
adhere to the love of other thing
But, O moſt benigne Lord Jeſu
Chriſt, I a moſt grievous ſinner d
rebell againſt thy true love, in
manner voluntarily, giving up m
ſelf to a reprobate ſenſe, miſpri
zing and deſpiſing thy true love
th

the joy of my soul. I have addicted my self to vain pleasure, sometimes I have affected temporall pelf, not taking into consideration that those who loves and settles their affections on riches, shall never reap fruit thereby.

§ I have frequently loved worldly vanities contrary to the counsel of the holy Text, saying, *Filii hominum ut quid diligitis vanitatem? O ye sons of men, to what end do ye love vanity?* render a justifiable reason thereof if ye can. Sometimes I have unreasonably loved kindred and allyes more then thee, and so was unworthy of thy favour: *He that loveth father or mother more then thee, is not worthy of thee.* Other times I have loved presents and gifts, yea, oft-times superstitions and fooleries; frequently also, contumelies, de-

tractions and reproaches; for which cauſe I deſerve that malediction and ſlanders ſhould fall upon me, according to that which is written, *Dilexit maledictionem & veniat illi:* He loved backbiting, and it ſhall come upon him. I have loved ſometimes to revenge, to malice and injurize, which the holy Scripture reprehends, ſaying, *Thou haſt loved malice more then kindneſs, to ſpeak rather iniquity then equity.* O more then beloved Lord Jeſus Chriſt, this was my miſerable and wicked life, not regarding what the ſacred Scripture delivers; *Nolite diligere mundum, neque ea quæ ſunt in mundo:* O love ye not the world, nor thoſe things which are in the world. But thou, O moſt merciſull Lord, who art mercy it ſelf, vouchſafe graciouſly to forgive

and

and pardon me; illuminate my ſoul that I perfectly love thee, and that in ſuch manner my minde may be informed with the doctrine of Verity, to the end, that with thee who art *Love* and *Truth*, I may live in Love and Verity world without end. Amen.

CHAP. 27.

Touching the Love wherewith God loveth man.

O Moſt loving Lord Jeſus Chriſt, thou loveſt a man who keepeth the beauty and neatneſs of *a pure conſcience*; for like loveth and joyes in what is like it ſelf: and for as much as thou art pure, yea, of all things moſt pure, therefore and for that very reaſon doſt thou love ſuch as are pure; as

it is written, *He that loveth clean-neſs of heart, will have the King his friend:* for ſo didſt thou love bleſſed Saint *John* the Evangeliſt, of whom the Scriptures affirme, *This is that Diſciple whom Jeſus loved.* Thou loveſt alſo (O Lord) a man who poſſeſſeth or enjoyes the clarity and verity of *Wiſdom*, becauſe it is written, *God loveth a man who is not Wiſdomes compa-on*; the reaſon is, for that there can ariſe neither honour nor pro-fit from amity with a fool. And hence, O Lord, didſt thou love *Salomon*, as witneſs the Scripture, *Vocavit Dominus Salomonem & dilexit eum:* The Lord called Sa-lomon and loved him. Thou do-love, O Lord Jeſus Chriſt, (O moſt innocent lover) him that love-light-hearted innocency. *I know O Lord God,* (ſaith *David*) *th-th-*

thou doeſt ſearch the reins and heart, and loveſt ſimplicity, and not deceitfulneſs or duplicity. Thou loveſt, O Lord, ſuch as repay friendſhip for friendſhip, and makes a return of love; and ſuch as are conſtant and firme in reciprocall love, as thou, O Lord, haſt ſaid, *Ego diligentes me diligo:* I love thoſe who loves me; for this is but juſtice that he who is beloved ſhould love again. In ſuch manner didſt thou love *Moyſes*, as it is written, *Dilectus decet hominibus Moyſes.* Thou loveſt (O Lord Jeſus Chriſt, the moſt liberall of all lovers) him who by effects and works ſheweth and ſets forth the bounty of thy liberal beneficency: why? *Becauſe God loveth a chearful giver.* Thoſe who are bountiful and truly pious are beloved of thee, as may be evidenced by *Martha*, whoſe mind

was fruitful and full fraught with bounty and charity: for which cause it is written, that, *Diligebat Jesus Martham*; Jesus loved *Martha*. Thou lovest, O Lord, him who pursues justice and equity, for as the Scripture testifies, *He that followeth justice is beloved of God.* So didst thou love *Samuel*, who was solid in equity, according to that of holy Writ, *Dilectus à Deo Samuel Propheta: Samuel* the Prophet well beloved of God.

O most sweet Lord Jesus Christ, (of all the most perfect lover) whilst I revolve seriously in my minde what hath been said, I am ashamed, I am abashed, yea, my heart fails, and I fall away for fear; for I cannot feel or finde in my self, O miserable sinner, any of the prementioned causes for which thou shouldst love me, but rather the

the contrary, which renders me an object of thy hatred. Nevertheless with confidence I approach thy immense clemency, that thou wilt be pleased to pardon me, and graciously to remit all my sinnes, so disposing me in thoughts, words, and deeds, that by renovation and reformation I may please thee, and thou may have reason to love me; to the end, that thou loving me, I may mutually love thee for ever and ever. Amen.

CHAP. 28.

That of all Vertues Love is the most excellent.

AMong other Vertues, (O most benigne Lord Jesus Christ, for ever amiable and most excellent) true love supereminent-

ly excells and tranſcends all: for this reaſon it is compared and aſſimulated to oyl, in regard as oyl ſwims above all other liquors, and gets the uppermoſt place; ſo true love ſurmounts all other vertues and graces. By vertue of this *true love* a man (O Lord) is rendred ſo dear, and is ſo preciouſly endeared to thee, as he obtains the denomination of thy Son. But he that is deſtitute, or is deprived thereof, is deſpicable, and ſhall be in no other repute with thee then the waſte or loſt drop of a water-bucket; of which and ſuch like it is written, *Behold the Gentiles as a drop of water from the bucket, and as a weight of a ballance are reputed, and as a ſmall ſingle duſt.* I know full well, O Lord Jeſus Chriſt, the moſt juſt eſtimatour and judge of Works and Vertues, that

that though one doth works which in their kinde and nature are good and laudable, yet they are of no value, if he be not endued with love: neither by any works, be they never so precious, shall he acquire and obtain the kingdome of Heaven, except they proceed from such a one who is enriched with love. For this true love unites man to thee as his *head*, and to the faithful as his *co-members*, for which cause this union should be highly prized by man; for as unity betwixt the body and the head is greatly loved and much set by, so incomparably ought this union proceeding of true love betwixt thee and man, be esteemed and honoured: the infringement and breach whereof, a man is obliged by all meanes possible to avoid and to eschew more then

a *decollation* or cutting of his own head. Without this true love man enjoyeth nothing which is truly good; what said I? yea, the poſſeſſion of all other good things are but vain and ſignifies nothing, at leaſt in order to the attainment of eternal ſalvation. But if one be furniſhed with true love, he hath the fruition of all other things which are good either in himſelf or in others.

True wiſdom, O Lord, is that knowledge and wiſdom whereof it is written, *Dilectio Deo honorabilis ſapientia:* The love of God is honourable wiſdom. Whence it followeth, that it ſeemeth more then a *Science*; for as much as ſcience cannot governe and order a man, yet true love is able and powerful. O moſt merciful Lord Jeſus Chriſt, the rector and governor of *lovers*, how

how often have I miſerable and wicked miſcreant, broken and plucked in pieces this ſacred bond of love, by the commiſſion of many and ſundry ſins; and therefore my works have been unprofitable, and I have loſt and miſpent the time which was given me to work good: Oh then help moſt pious and compaſſionating Lord! blot out my iniquities, frame and create in me again a true love, whereby, and by mediation whereof, I may here in this life accompliſh and performe ſuch works, that I may in the end arrive to thy never ending and everlaſting kingdome of love. Amen.

CHAP.

CHAP. 29.

Of the Love of God and our Neighbour.

AN inordinate regular love (O moſt clement Lord Jeſus Chriſt, who orders all things by thy love) is a true dilection of thee, and an affection to thee and towards our neighbour; for the love one beareth his neighbour is a love ſubordinate and relates unto thee, if he loves thee for thine own ſake and above all things: and ſhould one love thee for temporal ends, it is not an ordinate love, but a love inordinate and contumelious unto thee. Whereupon it follows, that ſeeing by ſuch a love the creature is preferred and ſet above the Creatour, it cannot be without

an

an affront unto thee. For how can that be a right ordered and an inoffensive love, where thou art not beloved above and before all other things, being that thou art infinitely better and without all compare surpassing all creatures? But that is a right ordered love of our neighbour, when we love him for thy sake, and for as much as he is equally made and obliged to love thee duly. If our parents and kindred be loved more then thee, such love is not according to due order and rule, neither is such a lover worthy of grace; for there be two precepts which thou hast given us, namely, the love of God, and love of our Neighbour: and although the commandments be two, yet the love is but one; for as much as it is not a distinct diversified love whereby one loves

thee

thee and the neighbour, otherwise the loving of our neighbour could not be a love for thee, or for the love of thee: neither, again, can one truly love thee, who in the love of his neighbour erreth, and is known to deviate.

§. The cogitations of man (O Lord Jesus Christ, the Orderer and Rectour of true love and dilection) ought ever to be taken up and employed in reference to the love of thee and our neighbour. *Thee* indeed with all our heart, with all our soul, with all our minde, and and our *Neighbour* as our selves; I understand that one should be very cautious and wary not to do any thing to his neighbour, which he would not have done to himself; and that he should do such good and beneficiall offices to his neighbour, as he would expect or desire

desire to be done to himself. These things, O most kinde and gracious Lord, are ever to be attentively thought on, carefully to be kept in memory, ever with all diligence and to the utmost of our power, to be practised and accomplished. By the love of our neighbour it is evidenced, O Lord, that thy love is conserved and nourished; for he that is negligent in thy love, is ignorant how to love his neighbour.

§ O most mercifull Lord Jesus Christ, who onely carest for, and esteemeth an ordinate love, what shal I an obdurate sinner say or do, who by reason of my hard heartedness and obstinacy have not with due order loved *thee*, nor my neighbour for *thee*; but frequently and oftentimes for mine owne commodity and interest, or to avoid

avoid ſome dammage? ſo that there hath been in me no true, but an adulterate falſe love. Be pleaſed, O moſt holy Lord Jeſus Chriſt, thou who art the Ordinatour and Guide of Charity and beautifull Love, be pleaſed to aid and aſſiſt me, in pardoning me a ſinner, and mercifully imparting unto me thy immenſe clemency: Moreover, in mollifying and ſoftning my ſtony heart, to the end, I may with all my ſoul be converted unto thee; I may entirely love thee, and my neighbour for thy ſake: and ſo at the cloſe of all, I may in a moſt perfect charity, live with thee eternally. Amen.

CHAP.

CHAP. 30.

Of the Loving our Enemies.

IT is much, O moſt ſweet Lord Jeſus Chriſt, (who hateſt nothing) that I ſhould be benevolous and have peace with one who hath not injured me: But that, O Lord, a far greater, and more like thy magnificent kindneſs and benignity, if I love mine enemy, who is ſtill ready to do me an injury, if opportunity and ability concurres; if I wiſh well, and do well for him according to my power, this neceſſarily muſt proceed from thy grace and ſpecial favour. Nothing in nature, or in the world, hath greater ſimilitude or affinity with thee, then a man who is placable and gracious to thoſe who are his

deſpite-

deſpiteful and malicious enemies
For he that loves an enemy imi
tates *thee*, who lovedſt us when w
were thy enemies; this is not all
but thou ſo loved us, as tho
wouldſt dye for the love of us, an
that a moſt ignominious death
yea, and begged pardon for thoſ
who crucified thee. To us alſo ha
thou given a command to lov
our enemies, as it is written, *Dil
gite inimicos veſtros, & benefaci
cis qui oderunt vos*: Love you
enemies, and do well to them th
hate you. And the reward fo
lowes, *Ut ſitis filii Patris veſtr
qui in cœlis eſt*; That ye may b
the ſons of your Father which is i
heaven. For it is one and th
greateſt proof of love (O Lord Je
ſus Chriſt, to whom it is proper t
commiſerate and pardon) if w
love him who hath averſion fro
u

us, and hinders our good; the sole adversity of hatred is also a wonted tryal of love: whence as man is conquered by kindness and favours, so is the devil vanquished by the love of our enemy. O Lord Jesus Christ, who in love art mercifull, and in mercy most loving; I know that a separation from thee is the death of the soul, and on the contrary, union with thee through love, is life: even as when every one naturally loves corporal life, and dreads the death thereof; so ought he to love true love and avoid hatred; and why? because *he that loveth not abides in death:* For such a one is in death of sin, and is obnoxious to eternall death.

§ O most clement Lord Jesus Christ, from whom love cannot be alienated, though it cannot be hidden!

hidden! What I a moſt wicked ſinner have done, yet nevertheleſs with heart and mouth I do confeſs, I have lived unjuſtly, and through my malice and iniquity have wanted true love. Among other of my ſinnes and miſdeeds I have conceived and done, this is one, that I have hated mine enemy; and notwithſtanding I was not ignorant that it was thy command I ſhould love my enemy, yet I miſprized and ſet ſleight by thy precept. I have had grudges againſt many, and what in my heart and ſoul I have conceived, I have put in execution: and if at any time I could not fulfill my deſires effectually, I have at leaſt proceeded to detraction and defamation. O ſuccour me, O moſt holy Lord Jeſus Chriſt, by thy bleſſed and merciful love, giving me par-

don that I may amend my miserable life, by a new man, and in such manner love thee, and others for the love of thee, that this love may never fail, but endure with me for life everlasting. Amen.

CHAP. 31.

Against self-love.

WHo is he (O most benigne Lord Jesus Christ, by whom and from whom the eternal love proceeded) that loveth truly himself? I do verily believe, and assuredly know, that he alone knoweth truly to love himself, who with verity loveth thee, and carefully endeavours to enjoy and gain the fruition of thee, who art the Supream and Sovereign, the all and onely Good: From thee,

O Lord, floweth true amity, which is not to be measured by temporal benefits, but by a free and gratuitous love. For by loving thee he loves himself, and in not loving thee, he is disaffected to himself; because proper and self private love wonderfully blindes and shuts up the eyes, and is the cause, root, and fomenter of all evils. O Lord Jesus Christ, the Sun from whence issues and flowes the beames of love, how unwise and full of madness is he who soly loveth himself? for that such a perverseness of love is the foundation of abject love, and unworthy love which growes up to the contempt of thee. There be two loves which builds two cities, namely Jerusalem and Babylon: the love of thee so far as to contemne ones self, erects the heavenly Jerusalem; but the love of ones

oes ſelf, which comes to a miſ-
rize of thee, rears up and builds
he infernal Babylon.

§ O unjuſt and perverſe love,
hich hath ſo fettered me miſer-
ble ſinner, and incited me, that I
hould reject and contemne true
ove; and with all my heart ſhould
mbrace it ſelf, covet it, hold it,
ltogether make uſe thereof, and
oncealing it in the ſecret of my
reaſt, might eaſily fall and ſinne
oth by heart and deed. O moſt
erciful Lord Jeſus Chriſt, who
rt the onely-moſt-worthy to be
eloved, what ſhall I do moſt
retched ſinner and delinquent?
What lover can I finde who may
ve me, ſeeing I have loved none
t my ſelf, and have lived in ma-
y and innumerable ſins? Who
ill deliver me from the wrath
hich is coming upon me? And
who

who will reſcuſe me from tho
infernal beaſts which are ready t
devour me? And who who wi
pluck me out of the Devils ſnare
To help my ſelf I am not able
neither dare I preſume to ſuppli
cate and requeſt thee whom
have not loved: yea, ſeeing I hav
loved none, I dare not invoke an
to help me. But nevertheleſs,
will confide to have recourſe unt
thy immenſe pitty (O Love) wh
brings back thoſe who go aſtray
who art mercifull, yea, mercy
ſelf; who will have none periſh
but ſaves all who hopes in the
Wherefore ſuccour me, I beſeec
thee, pardon mine offences, an
give me grace that I may neve
look with complacency on my ſel
but affectionately on *thee*, or m
ſelf in *thee*; that I may love th
with all my heart, and that it b

no

not in my power to forſake thy love; but that I may conſerve and poſſeſs it here, and to an everlaſting life. Amen.

CHAP. 32.

Againſt the Love of the World.

I Know full well and have experienced, ungrateful wretch that I am, (O moſt clement Lord Jeſus Chriſt, ſuper-celeſtiall Lover) that the love of the world never permits ſouls to be quiet, when once it hath got an entrance: for it ever diſturbs and fills ſuch ſouls with jealouſies, ſuſpicions, and fears. Such worldly love oppreſſeth its lovers, never brings them to any good: but thoſe who make leſſe thereof, are excluded, O Lord, from thy love. Such mundane

love is not compatible with thy love, nor agreeable thereunto; neither ſhall any come to the ſociety of thy children, who doth not ſequeſter himſelf from ſuch a carnal generation.

The love of the world, O Lord, on all ſides inſinuates it ſelf; the Senſe of Hearing with all its conſolations (I might ſay deſolations) for it ruſheth in as by its windows, and do highly take up the Mindes of her lover. It defiles the ſoul, violateth charity, and prejudiceth our neighbour. And as for you, O Lord, it deſpiſes thee, rejects thee. That love takes up the whole man, and makes him to be miſtaken and deceived. It fall with one that faileth and falls, and when one thinks to be ſure of it it eaſily vaniſheth away. It doth not conſolate but contriſtate;

is not permanent but transient and fugitive. Its sweetness turns into bitterness, her comely beauty changeth into horrour; and its desires are converted into punishments. Whosoever embraceth it will be couzened, and blocks up the passage to thy love; for where the love of the world takes footing and fixes her habitation, thy love will not come in, or make its entry.

O most benigne Lord Jesus Christ, increated love! woe to me most impious sinner, who by loving the creature have deserted and forsaken my Creatour; for the things which are made I have relinquished my Maker; I have loved transitory things and have contemned eternall and everlasting; I have entertained desolations for consolations, punishment

for glory, death for life, vice for vertue, lyes instead of verities. O most merciful Lord, deigne to look upon me with the eye of pitty and mercy, and graciously pardon me a miserable creature, take away from me the love of this world, and grant me grace that I may affect and love thee in heart and deed; and that I may never be divorced from thy love, but be permanent and remain therein perpetually. Amen.

CHAP. 33.

Against the Love of Riches.

I Have learned by certain and assured experience, O most benigne Lord Jesus Christ, (who above measure art rich in love) that nothing is more painfull in this world

world, then to play and boile with terrene desires; for that the love of earthly Riches is insatiable, and farre more doth its coveting torment the soul, then the use refresheth. The acquisition and purchase of such wealth is a thing of great labour, the possession is matter of great sorrowes. He that loveth them, O Lord, cannot love thee or be thy friend, but when they perish, he falls into perdition; and he that relyes thereon through love, shall melt away through sorrow. For he that findes them hath lost his repose; if he be awake, his thoughts are incumbred how to encrease his wealth, if he goes to sleep he frightfully dreams of theeves. By day he is afflicted, at night affrighted, but ever craving. O most clement Lord Jesus Christ, whose love never fails any,

I see by effects that in gold there is a snare, in silver birdlime, and in possessions a trap; for he that covets gold will be strangled, he that seeks after silver will be catched and intangled in the lime-twigs, and he that acquires manors or farms will fetter himself: he that early in the morning looks after lucer and gain, in the close of the day will finde damage of soul, and so whatsoever is done, he is undone.

Whither he will or nill O Lord he hastens without any intermission of time, continually to thy last judgement, and loveth what necessarily he must relinquish, but neglects that to which of necessity he must arrive unto: For he loveth such things which being possessed surchargeth him, which being loved defiles him, and which being

being loſt torments, and which being acquired doth more ſtrictly binde a man hand and foot, then when onely coveted.

§ O moſt merciful Lord Jeſus Chriſt, who truly art the ſole object of love, I moſt wicked ſinner, who have known and truly know that what I have written and do write to be ſo, yet ſo great is my malice and iniquity, ſo great my ingratitude and pride, that I have contemned and deſpiſed with an obſtinate minde all thy pleaſing counſels and commands; and have totally bent my minde upon the miſerable pelf of this world: that have I coveted, deſired, and laboured, to the end I might obtain it. To this end I have watched, and whatſoever wayes I was able to finde I have found out. O moſt pious Lord *Jeſus Chriſt* vouchſafe

to help me, and by thy greateſt mercy blot out all my Offences; wean and ſequeſter my ſoul from earthly deſires, elevate it to a deſire of heavenly riches, which conſiſts in thy ſole love, that through thy aſſiſtance I having attained them, I may perpetually love thee and enjoy thy love world without end. Amen.

CHAP. 34.

Againſt the perverſe love of women.

CArnall Love, (O moſt kinde Lord Jeſus Chriſt, who art a ſpiritual lover, and truly to be beloved in ſpirit) carnal love I ſay is inſatiable; by reaſon that being extinguiſhed, it kindles again, and after it hath had his opportunity, becomes needy, and effeminates

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a manly ſoul, and permits not, nor admits any other cogitations then the paſſion it ſuſtains enforce him unto; for reaſon is buried in oblivion, and he is in the next door to be madd. Such perverſe love perturbs counſel, breaks high and generous ſpirits, drawes the minde from great and ſublime thoughts to ſlight and moſt baſe cogitations, makes them raſh and furious. Moreover, he that is confederated with ſuch love is continually liable and ſubject to temptations; ſuch love enſnares the ſoul, jeopardizeth ones life, and brings it in danger; it is a ſweet death, a ſmooth blow, a milde bewitching death, gauly honey, a delicious deſtruction, ſweet venome, a voluntary evil, a pleaſing throtling, or ſuffocation; finally, a calamity of all miſeries. For it threw *Adam* and

Eve out of the delights of Paradise; of heavenly creatures made them terrestriall; drowned in an kinde in hell; deprived the world of life, introduced toyle and turmoyles, and found out miseries leading unto death. It flurries ones *puerility*, destroyes ones *juvenility*, and both stirs up and disquiets the dead flesh of *old age*.

Such Love, O Lord Jesus Christ, lover of sanctity, cleanness, and purity, is an enemy to true amity, an unavoidable punishment, a noxious misery, a naturall temptation, a desirable calamity, a domestical peril, the nature of Evil depainted with the colour of good; a continuall sollicitude, an incessant combate, a daily dammage, a turbulent house, an obstacle of devotion and prayer, the shipwrack of a continent man, the vessell of adul-

adultery, a pernicious encounter, and a moſt heavy burthen. O moſt gracious Lord Jeſus Chriſt, creatour of chaſte love, who haſt made me of *nothing*, and haſt redeemed me with thy moſt *precious blood*: I do humbly implore thy mercy with heart and deed, I earneſtly beg that thou wilt wholly alienate and avert my heart from ſuch affections, and paſſions; reſcue me from ſo great danger, defend me from ſo lamentable a lapſe and fall, protect me from ſo great a circumvention of the enemy. Free me moſt gracious Lord from ſo great a ſnare of perdition, give me fortitude to reſiſt, and pardon of my ſins. Elevate and raiſe my ſoul that I may love, fear, pleaſe, and ſerve thee; let me in heart, word, and work, confeſs and acknowledge thee the true God, and

let

let me never have repulſe from thine infinite mercy. Make me perſevere in works good and acceptable unto thee, that I may ſo live in the preſent, and proceed to the future, that in the end and period of this my tranſitory life, I may finde and enjoy in thy love, a life everlaſting and never ending. Amen.

The Motives of the Tranſlation and aſſerting the Authour with his Character, and Catalogue of his Works.

I *Came* (ſaith our bleſſed ſweet Saviour) *to caſt fire into the world, and what will I? but that it burns.* In purſuance hereof many of Gods great Servants have ſeverall wayes laboured to blow this fire

fire of Divine Love, and to keep it burning in our hearts, that neither the love of false riches, transitory glory, deceitful pleasures and pernicious vanities of this world might extinguish it. Among a many who have herein travelled, this most pious and learned Author, by many wayes, especially by this golden Treatile, hath painfully laboured in an humble affectionate manner, yet not without remonstrance of his divine subtilty.

For advancement of *Divine Love* in this Iron age, wherein most seemes to be enslaved to the love of worldly vanities and delights; as also for the enlargement and indearment of the Authours name, I have at spare hours adventured upon the Translation of this Book. Wherein I hope I have so faithfully comported my self, as I have

have neither added or diminiſhed, to alter or divert his ſenſe, though it falls farre ſhort of the Chriſtian Eloquence and Elegance, the pithy ſignificancy, and above all, of the devout Spirit it had upon the Authours Pen; who purpoſely neglecting the perſwaſible words of humane wiſdom and affected eloquence, did thereby perſpicuouſly declare the participation he had of *Gods holy Spirit*, whereof this Work doth ſo much the more favour. I cannot excuſe my ſelf of ſome blame, in that it being my firſt *Eſſay* in this kinde, once onely written without review of ſome friend and maſters of this Art; I ſhould expoſe it to ſight: Yet in this circumſtance of time, a juſt occaſion urging me thereunto; I could not hardly pretermitt its publication; and ſo thought

thought it better to let it go abroad, and to do what good it could, then without benefit to confine it to my desk. Publique view I confeſs, is a great ſearch as many eyes can make, and many eyes can ſee what two cannot. And among a many ſome will ever look a ſquint, carp, and malice others labours, as if they built their fortunes upon the ruines of others reputes. But *morus ego ſi morer*, the cenſures of perſons either impertinent or malevolent. Yea, gladly I adventure upon ſuch, if ſo be my endeavours procures the good of any, which through the *helping grace of God*, who regards more the affectionate *good will* then *words* or *art*, I ſhall not deſpair.

That which I have to preſent to your knowledge, is the Name of the

the Authour of this little, yet pious and learned Book; as also his Quality, his Countrey, and Catalogue of his Divine Volumnes. *Who he is?* I think the Work is able to speak him. It was an excellent saying of a wise man, *Loquere ut te videam:* Speak and I will discover thee. The mysterious name, the Scholasticall style and phrase, the Doctrine which is appropriate, the pious and humble Subtilty which is very peculiar, (which are usual and forcible titles to lay claim to a Work) declares and proclaim him. It is true, the Authour with a subtile humility and humble subtillity laboured to hide himself, and to keep down his cappuce that he might be concealled; yet it hath pleased God in his good time, who exalts the humble, that his humble speech

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and humble *subtillity*, should be a radiant beame of light to make known to the world, that it is the *Subtil Doctour*, *Prince of Divines*, who from Family, or Birth-place, or from both joyntly, is surnamed *Duns*, which in Latine and Greek is *Idiota*. The name by which the Authour leaving out his Christen name *John*, with no less subtillity then humility, hath entituled himself to the Work. *Humility*, to wear such a style, which imports a blockish and stupid incapacity, unworthy of any dignity or honour. *Subtillity*, that his humility might not prove a lyar; because he declares himself truly, though covertly; for as a holy Father well averred, that he who tells a lye for humility sake, or takes a fault upon himself where he is not guilty, if he were not before peccant, he

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now becomes guilty of sin: and it is the sense and expres Doctrine of this Authour in his fourth book of his Theological Questions, dist. 17. q. nu. 32. that, *Simpliciter innocens à peccato mortali & veniali, tenetur simpliciter non confiteri*: that is, He who is absolutely innocent or clear of the guilt of mortal or venial sin, he is obliged not to confess. *Unde si Beata Virgo fuisset confessa Petro post ascensionem peccasset confitendo*: Whence, saith he, The Blessed Virgin had sinned if she had confessed to St. *Peter* after the Ascension, to wit, after the law or precept of Confessing had been promulged over the world. And in his third book of his *Divinity*, he affirmes it a mortal sinne in a Preacher, who wittingly tells a venial lye in the pulpit. Upon the same ground

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which Saint *Auſten* will not admit of an officious venial lye in the Scripture, leaſt the whole anthority thereof periſheth. From all which Doctrine of his, we may lawfully make this inference; that by inſcribing himſelf *Idiota*, he ſo comported himſelf as neither to offend againſt humility nor verity. It being a Greek and Latine word to ſignifie a *Duns*, which was his Sirname, and his leaving out his Chriſten name *John* doth clearly evince, that it was purpoſely done, the better to conceal himſelf; for had he ſaid *Joannes Idiota*, it had been no great myſtery to have diſcovered him, but leaving that out, it was very hard to find it out, writing his name onely *Idiota* or *Duns*: And ſurely he that would think or judge ſo learned, pious, and ſubtile

tile a Work to have been compoſed by a reall Duns or Idiot, and not by ſuch a one who onely was *Ideot* or *Duns* by denomination, whether from Family, or Birth-place, or both, of which hereafter; ſurely, I ſay, ſuch an one (without offence be it ſpoken) muſt be very inconſiderate, or partake of a ſtupidity himſelf. And ſo much for the myſtery of his name.

Bellarmine in his ſecond Edition of his book of his Eccleſiaſticall Writers, might very well alſo upon the grounds of retracting his opinion touching the Year he put in his firſt Edition, that *Idiota* lived *viz.* 900. have adſcribed *Idiota* or *Duns* his Treatiſes, to *Duns* the *Subtil Doctour*, as to affirme from his Scholaſticall Style and Doctrine, that he could not be before *Scotus* his time; for ſo alſo our

Duns

Dans is otherwise called, though for the Identity of the name of *Idiota* and *Duns*, the ignorance of our English language might justly excuse him. *Carthagena* also in his Homilies upon far better reason might have brought his works home to the fountain, then to attribute them to some *Scotist*, when he neither did nor could groundedly name any determinate or particular Scotist as Authour; and therefore his motives might better have induced him to have fathered it justly upon our *Duns-Scotus*, who is the Father of the Scotists. Finally, to omit others, Doctour *Davenport*, *alias Franciscus à Sancta Clara*, who will not have *Idiota* reckoned among the ancient Writers, *Quicquid demum sit non potest numerari inter veteres*; if he had duly perused his Works, and reflected

reflected on his Scholastick pious ſtyle, and the conformity of Doctrine to ſome of *Scotus* opinions, he might not ungroundedly have found *Duns* the Prince of Divines, Authour of them. Whereas he doubts whether *Idiota* be the Authour of the *Contemplations of the B. Virgin*, for that ſomewhat in the Prologue & the body of the Contemplations, to him ſeems not to ſavour of a learned man; as alſo in that *Bellarmine* makes no mention thereof. I anſwer with his permiſſion, that ſpecifying no particulars, or expreſſing no reaſon for what he ſaith, in the firſt place, I look upon what he utters as voluntary and *gratis dictum* without any ground. *Hugo Cavallus* that moſt illuſtrious and learned Prelate and *St. Clara* his maſter, to whom for his learning he muſt ever gratefully

ly acknowledge himself much indebted, he alledging out of the same Contemplations, *cap.* 2. his gloss upon those words of the *Canticles*, *Tota pulchra es, &c.* Thou art all beautifull my beloved, and there is no spot in thee. *Idiota* thus pithily and piously glosseth them *And spot of sin, whether mortal, whether venial, whether Original, is not in thee, nor ever was in thee, nor shall be*; worthily cites *Idiota* with much honour, styling him *doctissimum & sanctissimum*, most learned and most holy, *in Rosa. secul.* 9.

Now for as much as he saith in the same place; *cap.* 3. *de defin. Contro. Immac. Concep. pag.* 45. that *Bellarmine* makes no mention of that *Contemplation of our B. Lady.* Let us suppose though not grant it; yet that doth not availe, for it

it is *Argumentum Negativum* which Logick tells him hath no force, or to be of any value. But if he will peruſe *Bellarmine* in his ſecond Edition of his book of *Writers*, he will finde that he mentions it expreſly, and reduceth the Authour to our *Duns Scotus* his time; neither doth he make any ſuch doubt as unadviſedly St. *Clara*, a man otherwiſe circumſpect and worthily famed for his erudition. Yet *Bellarmine* peruſed it from the beginning to the end, citing the Prologue, where out of of the words of Saint *Bernard*, he evinceth him not to have lived ſo long ſince, as ſome Writers makes him; which he might alſo have done out of the tenth chapter of his *Contemplations* of *divine Love*: Where he hath many remarkable words out of St. *Bernard*

de diligendo Deo, to say nothing of other observations of mine. And *Bellarmine* cites the sixth Chapter of the Contemplations of our B. Lady, where clearly he asserts our B. Ladies priviledge of her *Immaculate Conception*. Which from *Scotus* times saith *Bellarmine* prevailed, he being the first according to many grave Writers, who among the School Doctours solemnly maintained, proved, and defended it; all Divines since using his Argument (3. d. 3. q. 1.) drawn from the Excellency of Christ our Lord as *Redeemer*, *Reconciler*, and *Mediatour*, as well observed St. *Clara* cap. 3. of his prementioned Tract. For a most perfect Redeemer hath a most perfect act and sublime manner of Redemption, in respect of some one person,

perſon, (as the omnipotency of God is manifeſted ſufficiently in the Creation of one world onely, though he hath power to create a thouſand; again, the moſt eminent manner of Reconcilation is ſo to preſerve one from never having offended God, then to free one after the offence is contracted) but in order to no perſon of the ſeed of *Adam* he had a more perfect or more eminent act of Redemption, then in reſpect of his B. Mother, whom he could and would honour above all others of the ſeed of *Adam*, ſhe onely having the prerogative among all others to be his Mother; and conſequently ſhe having the higheſt obligation of all terreſtriall Creatures to her Redeemer, muſt needs obtain this moſt excellent Redemption to have by the

merits of her B. Sons *Passion foreseen*, Grace conferred upon her soul in the first instant of its creation, and union to the body in the sacred womb of St. *Anne*; by vertue whereof the contraction of original sin was prevented. Wherefore seeing the B. Virgin hath neareſt conjunction with God her Saviour, she above all others worthily partakes more plentifully and more conspicuously of his Salvation and Redemption, in that as a most perfect Redeemer he doth not redeem his B. Mother actually made captive and slave of the Devil by contraction of original sin, but after a most sublime and most perfect manner he redeems his Mother by way of *preservation*, not *subdevation*, preventing her captivity through his grace timely conferred, thereby preserving

ving her leaſt ſhe ſhould have been captivated; wherein ſhe very particularly ſtood in need of his Redemption. After which manner St. *Bernard* averres in his 22. *Sermon* upon the *Canticles*, Chriſt to have been Redeemer of the Angels which did not fall, although he aſſumed not to his hypoſtaticall union the nature of Angels as he did of man; whereby it appears, that *grace* had a preheminency above *ſinne*, for that according to Saint *Paul*, (5. *ad Rom. v* 15.) *abundavit in plures*, he doth not ſay *in plus*, but *in plures*, that it extended it ſelf to more then ſinne did reach unto. *Adams* ſinne reached far, *viz.* to *all*, if you take *all* as an *univerſal* with accommodation, which admits of an exception, as St. *Pauls* ſubſequent compariſon of grace with ſin doth evince;

but Christs grace not onely to those who were therewith infected, but to our B. Lady, who by vertue of his grace was prevented and preserved from sinne; so that truly *in plures* Christs grace extended, if *twelve* be more then *eleven*, and much more if we adde the Angels, who through the grace of Christ were preserved from falling.

Whence seeing this prerogative of our B. Ladies Immunity from sin doth not really contradict the holy Scripture and authority of the Church, it is to be ascribed unto the B. Virgin, as most suitable to the dignity of the Mother of God, according to that rule of *Duns* in the place above cited, full of divine wisdom and pious modesty. *Si authoritati Ecclesiæ vel authoritati Scripturæ non repugnet, videtur*

tur probabile, quod excellentius est, attribuere Mariæ. Probably whatsoever is more excellent, seeing it is not repugnant to the authority of the Church, (to wit, *in her Apostolicall Traditions or Conciliary Definitions*) or is not against the authority of Scripture, it is to be ascribed to the B. Virgin *Mary*: In which Rule here, and in many other places in his Contemplations, *Duns* sheweth how observant a childe and disciple he was of the Seraphical Father St. *Francis*, who as that worthy Authour *Bernardinus à Busti* testifies, commanded his brethren that they should attribute to the most glorious Virgin, all the Priviledges a pure humane creature was capable of.

But to come to the work in hand, this expres conformity he hath in the tenet of the Immacu-

late Conception, in the ſecond Chapter of his Contemplations of the B. Virgin, and in the ſixth, to that which he delivers in the place prementioned of the third book of his Theological Queſtions, as likewiſe in the ſame book, *diſt.* 18. *q.* 1. *nu.* 13. in theſe words; *Eſt ibi etiam Beata Virgo Mater Dei, quæ nunquam fuit inimica actualiter ratione peccati actualis, nec ratione originalis, fuiſſet tamen niſi fuiſſet præſervata, &c.* Conſult the 11, 12, and 13. and conferre it with what *Scotus* delivers in 3.d. 27. In the 16. Chapter of this Treatiſe he affirmes and ſhews, how an act of love blots out ſin; conformable to what he teacheth in 4. and in 29. Chap. that it is the ſame habit wherewith God and our neighbour is loved; agreeably to what he teacheth in 3. d. 28. Finally,

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to omit how in the 5. Chap. of this Treatise that he brings part of St. *Francis* prayer he made upon the receiving of the *sacred Stigmates*, *viz.* in these very words, *Absorbeat quæso, Amantissime Domine, medrentem meam ab omnibus quæ sub cœlo sunt ignita & mellifluа vis amoris tui, &c.* Which are to be read in S. *Francis Opusc.* under the title of the Prayer to obtain the love of God. I say nothing how in his Contempl. of the B. Virgin he hath the same sense touching the power of the name of *Mary*, which both S. *Bern.* and S. *Francis* were wont to utter; that in nominating or invocating *Mary*, or saying, *Ave Maria*, the Heavens smiled, the Angels exulted, the Devils trembled, &c. which evidently conclude with what I added to *Bellarmines* observation out

of St. *Bernard*, *de diligendo Deo*, that this *Idiota* cannot be so ancient as to have lived in the 900. Year, or ninth Age; but that he must be reduced to the thirteenth Age wherein *Scotus* lived. But to pass this consideration over, in many places he hath the appropriate Doctrine of *Scotus*, in 2. *d.* 27. *q.* 1. touching the identification of Grace and Charity, and their formall effects, I mean of *habitual Grace*, with the supernaturall love of God. This is clearly collected out of his 24. Chap. of this Treatise, and 28. *& alibi*. And this was the first motive which induced me to believe, that *Idiota* and *Joannes Duns Scotus* were all one Authour; for having read in *Scotus* that question, whether Grace and Charity were really two distinct habits or entities, immediately

ately after reading in *Idiota* his Contemplations of *Divine Love*, I found the same Doctrine and Expressions I read in *Scotus* in 2um. which with reflection upon the mystery of writing himself *Idiota*, made me think that he an *Joannes Duns* were all one Authour, as I said before. Yet am I not so tenacious of my opinion herein, but if any one can shew better grounds to assert the contrary, I shall not be contentious; yet in this I am not singular, for having communicated my sense with an ancient learned man, well versed in these kinde of Writers, upon several occasions he assured me, that *Duns Scotus* was the true Authour of these Contemplations.

But some peradventure will say, if so, how comes it to pass that it was no sooner notified? To this I answer,

anſwer, all verities are not all at once brought to light, as in things of higher nature then this, might by many inſtances be made apparent. Who knows not but that many Works of ſeverall famous Authours have been found out in latter times, which hath eſcaped the diligence of thoſe who formerly laboured to publiſh their works in print. A thing ſo obvious, as it were loſs of time to heap examples in remonſtrance thereof. He that is curious, let him read that famous accompliſhed man, a diligent ſearcher of Antiquities, *Lucas Wadingus*, in his Epiſtle prefixed to St. *Francis* Works, where he avers, that he found both of *Scotus* and St. *Bonaventures* Works in the *Vatican* Library; which others had over looked, or pretermitted, either for that they were added ſince

to

to the Library, or that they were adjoyned or bound up with others, as happened to me in this very Treatise, which was bound in the latter end of a Book wherein were three or four other Treatises; so that often looking upon the first page onely, we may easily oversee it. To go no further, *Scotus* upon St. *John* escaped manies diligence who compiled the Catalogue of Books, yea, of the same University Libraries, as Dr. *James* of *Oxford*; yet *Sancta Clara* detected that by his painful search in *Oxford*. But let that pass. How many Writers have concealed their names in some of their works, witness *Nicholaus Hapsfield* in his *Alanus Copus*; *Balduinus Junius* in his *Constantius Perigrinus*. To omit others, *Incognitus* upon the Psalms, whose name and order is

now

now publiſhed in the firſt page of his Works at *Venice*, 1623. *in ſenten.* at *Lyons.* 1608. *in Pſalmos. Incognitus* before, is now notified by the name of *Michael Ayguanus.* It was well ſaid of *Seneca*, *Præclare quidem egerunt qui ante nos egerunt ſed non peregerunt.* No more ſhall we, notwithſtanding all humane induſtry, but leave ſomewhat for others to do or perfect.

Touching the native Countrey of the Authour, although to me it ſeems very certain that he is an Engliſh man, as by the teſtimonies of many Writers of good repute I have demonſtrated in my *Annotation de patria Scoti*, upon *Hoyerus* Encomiaſtical Oration of the Sanctity both of Life and Doctrine of the *Marian and Subtile Doctour Scotus*, Prince of Divines. And ſince

since the publication thereof, *Angelus à Sancto Francisco* in his *Catalogue of Writers*, annexed to his *Certamen Seraphimon Anglicanum*, but more copiously in his *Apology pro Scoto-Anglo*, and after him Doctour *Saint-Clare* very pithily and solidly in his Manuall for English Missionaries. Finally, to omitte others, lately also Doctour *Smith* that learned Bishop of *Calcedon* have very plentifully evidenced the same Verity in his Flowers of the Church History of England. Yet herein I shall not envy or stomack the ambitious endeavours either of Scots, or Irish, who labours to honour their Nations with his *birth*. And why should I that chiefly eye the worth and glory of the Subtile Doctour, emulate or take ill that other Kingdoms should set so high a value and esteem of him, that they

they ſhould contend with all might and main to grace themſelves with his Nativity? Indeed it was rightly ſaid of the *R. F. Compton* in his praiſe-worthy Philoſophy, that *Scotus* was a man of that worth, as not onely three, but thirty times three Kingdomes deſervedly and with good reaſon might ſtrive and contend for. This onely without offence and prejudice, I will ſay that our greateſt Antagoniſts in this point, both *Iriſh* and *Scotch* men, though otherwiſe our dear friends, do freely acknowlede that the Engliſh have the beſt title to claim him. For *Hugo Magueſius* an Iriſh Biſhop in his *Apology* of the *Apology*, &c. ſpeaks in this manner againſt *Janſenius*, either a Low Countrey man or a German: *But I, if it be lawful to depart from the opinion of the Authour*, (meaning

ing *Hugo Cavallus)* I would ſay he (*Scotus*) *were an Engliſh man, to quod video firmioribus niti fundamentis:* For that I ſee it relies upon better or ſtronger grounds, ſo he againſt *Janſenius* who ſtrives to make *Scotus* a Scotch man.

Now *Camerarius* a Scotch man having ſweat and ſtruggled long, though in vain, to ſolve the Engliſh mens weighty Arguments, converts himſelf againſt the Iriſh proofs and reaſons, with an, *I come now* (ſaith he) *to armes of very light weight, wherewith the Iriſh prepoſteronſly canvaſs and ſeek their glory.* Behold here how powerful truth is, as ſhe extorts theſe teſtimonies in Englands behalf from Scot and Iriſh.

The quality of the perſon is, that he was one of extraordinary worth and note from his youth.

When

When he was a Student onely in Philoſophy he writ upon *Ariſtotle*, and as Biſhop *Rada* recounts of him, that coming to be a Reader, many Maſters left their Chairs to hear his divine Wiſdom. In ſhort, he was a man as if he had been made up of *Learning* and *Vertue*; both of them ſo eminent in him, as it is hard to judge which had the greateſt intereſt in him: His *Vertue* to which we muſt needs yield the precedency in any, may without offence be paralelled with that which was wont to be found in the Doctours of the Church; and his vertue doth ſo ſhine amongſt thoſe holy men, as *laudem ejus enunciabit Eccleſia*. As for the altitude and profundity of his wiſdome no leſſe reverenced then famed in the world, it is ſuch in a man of no more then about thirty

thirty three years of age, that he was a *prodigy* and miracle among men; insomuch, that though he had a wit made for learning *ad miraculum usque*, to use Dr. *Pitze* his phrase, even to amazement and admiration of all; yet many do justly question with *Cornelius à Lapide (in sap.)* whether it were not more *supernatural* then *natural*, that in so short a time he should write so much with that modest subtilty and felicity, that notwithstanding so many new and sublime Theoromes he produced with other matters, and notwithstanding so many learned Adversaries who have long laboured to the utmost to impugne him; yet hitherto he hath proved so impregnable, as never the least proposition or tenet of his Doctrine was censured by the Church.

This

This *Possevinus* rightly averre
to be *Grande testimonium Doctrin*
ejus: A grand and mighty testi
mony of his Doctrine, that with
out the least spot of Errour it hath
remained three hundred years in
all General Councils untouched, o
Immaculate.

Now behold the latitude and
extent of his elucrebations and la
bours for the love of God and hi
neighbours. Many Writers both
English and Forreigne, as namely
Leland, *Pitzeus*, *Willote*, *Bellar*
mine, *Possevinus*, *Sixtus Senensis*
Trithemius, and others, hath writ
ten a Catalogue of his Works,
which amounts to a great num
ber: but to avoid prolixity, let it
suffice to tell you, that in the year
1639. at *Lyons* in *France*, *Duran*
dus printed thirteen Tomes in fo
lio, which comprizeth his Philo
sophical

ophical and Theological School Treatiſes.

Beſides thoſe, he wrote a book of the *Perfection of States Lectures* upon *Geneſis*. *Commentaries* upon St. *Pauls* Epiſtles to the *Romans*. *Sermons* upon the Dominical Goſpels. *Sermons* upon the Feſtival Goſpels. One book of *Comments* not perfected. A Tract of the *Immaculate Conception*. Four books of Tetragrames. Moreover, beſides the prementioned, whereof many Authours make mention in their Catalogues, and are in Manuſcripts extant in divers Libraries; there are many Spirituall Treatiſes extant written by him, for humility ſake under the name of *Idiota*, as is to be ſeen in *Bibliotheca Patrum*, 2. *dit*. whereof ſix I have, and found bound together with divers Authours in *Suffolke*, at

at *Hinchelſome Hall*, the name whereof are as followeth. 1. Con templations on our B. Lady. 2. O the damage of loſt Innocency. 3. O the Conflicts betwixt the Soul and the Fleſh. 4. Patience, or Tribu lations. 5. Of Death. 6. Of *Di vine Love*, which is this Treatiſe now publiſh. In each Chapter h obſerves this method; firſt, he re cites his Leſſon as it were to ou Lord Jeſus Chriſt as his Maſter then he acknowledges his defai lances and imperfections in the practice thereof: finally, in the cloſe, he begs pardon, grace to amend, and to be united inſepara bly with our B. Saviour by love and this with ſuch pithy and clea brevity, as St. *Francis Sales* much deſired in a many Authours who treated of the *Love of God*. The defect therein moved the Saint to

treat

treat of the ſame ſubject in ſhort Chapters, notwithſtanding divers had written of this argument before.

The time when our *Idiota* penned theſe humble pious Leſſons of *Divine Love*, (which are alſo his Meditations and Confeſſions) was I do conceive and verily believe, after that gracious favour exhibited unto him at *Paris* on the Vigil or Eve of the Birth of our B. Saviour, whereof divers Authours of good credit maketh mention. For meditating on the Omnipoteucy and Immenſe Majeſty of him that was born, raviſhed with ſo great a charity that he who was ſo great and glorious in heaven, ſhould be born of the Virgin *Mary*, to become our brother and Saviour of the world; did often with longing and languiſhing deſires repeate

thoſe amorous deſires of the Spouſe, *Quis mihi det te fratrem ſugentem ubera matris, ut inveniam te foras, & deoſculare te:* Oh! who will give me thee as a brother ſucking the mothers paps. In which fervent deſires perſiſting, our B. Saviour in the forme of a ſucking babe placed himſelf upon his armes, and oft embraced him. Oh that my pen could expreſs the ſoul-raviſhments, and the fiery amorous colloquies which then paſſed betwixt them! After this grand favour, our *Duns-Scotus* buckled himſelf to great matters, never after eating fleſh, going bare-foot, and never changed his garment, wholly forgetful of himſelf, being inebriated with the love of our Bleſſed ſweet Saviour. The conſideration hereof ſeems alſo to me no ſmall argument to believe, that

that this *Idiota* and *John Duns* to be all one Authour, in making such amorous humble addresses in each Chapter to our Blessed Saviour, whose charity and humility in the sacred Mystery of his Nativity had took so deep impression, and set his heart on fire.

It remaineth, that we beg of the God of Love, so to read such Books of Divine Love, that affectionately we practise till the last breath what herein is taught; that so we may dye in love, and after *live* eternally in the fruition of the God of Love: To whom be all honour, praise, and thanksgiving, and to us remission of our sinnes now and for evermore. Amen.

FINIS.

Advertiſement.

HE that is curious, and deſires to know more of the Life, Actions, and Vertues of the Authour, let him among many Writers who have writ his life and praiſes recounted by *Colganus* in 25. chap. (of his Treatiſe of *Scotus's* Life and Vertues) which is wholly ſpent in mentioning them; let him, I ſay, conſult eſpecially *Ildephonſus Brizenus*, twice jubilated for his thirty years reading of Divinity, who in 160. pages in *folio* hath written moſt judiciouſly and copiouſly of him, and is pre-

fixed as an *Apparatus* to his Theological Commentaries upon *Scotus* Doctrine, printed at *Madride* 1642. the Reverend Father *Wadding* in his Life prefixed to *Scotus* Works, printed at *Lions*; also the third tome of his Annals, printed at *Lions*: *Matheus Ferchius Veglienſis* who writ both his Life, and three Apologies to vindicate him; *Vernuleus* the Kings Hiſtoriographer in the Univerſity of *Lovain*, in his excellent Panegyrick of *Duns Scotus*; and amongſt others not nominated by him in that chapter, *Michael Hoyerius* in his Encomiaſticall Oration of the Sanctity both of his Life and Doctrine; as also *Dermitius Thadeus* in his *Bzovius Expoſtulatus*. It will not be amiſs to adde here an *Elogium* or two given of him in his life, and after his death.

The

The moſt Reverend Father *Gondiſalvus*, General of the Seraphicall Order, in his Letter to the Guardian of *Paris*, wherein he licences *Scotus* to take degrees in *Paris*, writeth thus in his behalf. *I recommend to your Charity, and appoint that after the prementioned Father* Ægidius, *principally and ordinately to preſent our beloved Father in Chriſt* John Scotus, *of whoſe laudable life, excelling ſcience, his moſt ſubtil ſharp wit, and other remarkable conditions or qualities I am fully and largely informed, partly by long experience, partly by fame, which is every where ſpread.* This was written of *Scotus* living, and that by his own Prelate, who was a moſt holy Prelate, and rigid obſerver of juſtice in the Order, as *Alvarus Pelagius* writes of him: and is apparent in this very

Epiſtle to the Guardian; where notwithſtanding *Scotus* excellencies, he expreſly chargeth the Guardian to preſent him after his Seniour according to due Order, and at time when it appertained to a Superiour, to know thorowly his ſubject. And what was it that he knew of for which he ſo highly ſet him forth? His *all-praiſeworthy life*, his *eminent Science*, his *moſt penetrating ſubtil wit*, and his *other notable qualities*. But how did he know them, by *experience*, and that *long*; by *fame*, and that *univerſal*; the two foundations on which moral and humane teſtimonies are grounded and builded: ſo that all things rightly pondered, *Gondiſalvus* words are rather a juſt ſentence then a favourable commendation.

But now let us hear his poſthumus

mus fame after death, *whose fame and memory*, saith *Antonius Andreas* a Spaniard, and sometimes his Schollar, *is in* benediction, *and makes the world eccho therewith.* Let us then hear what *Lucas VVaddingus* a man worthily famed in *Italy*, and through the world for the many monuments and volumes of his learned Works.

The words of the R. F. Wading *in his third tome of his Annales at the end of* Scotus *life.*

I Know truly, that there be very many in divers Countreys, especially in the Kingdom of *Naples*, (where I writ his life at large, and have here inserted) who with great confidence and devotion do invocate his name; neither was it in vain, they declaring that they

had experienced his help in divers neceſſities and infirmities. I did ſee very many authentick teſtimonies confirmed with the hands and ſeals of Notaries, in which perſons of ſeveral qualities and ages do make known and manifeſt to all, that by the merits and invocation of *Scotus* they have received ſupernaturally their healths and other favours. I do not recount them particularly, or according to all particulars, (for that as yet they are not confirmed by the approbation of the Ordinary, or the Romane Court) they do atteſt, that very many have been freed from ſeveral ſorts of diſeaſes, others from dangers or perils, women from the pains in childe-birth, others again have ſworn and by ſolemn oath confirmed, that in great ſuits of law and weighty diffe-

differences they experimentally found him propitious. The cause he undertook for the blessed Virgins *Innocency* he happily manna-ged and determined; no wonder then if in other honest pretensions and variances he be called on as a *Patron*. Many of them who averre they were heard or obtained their requests, have made profession of their gratitude by some Donaries, Tables, and great silver Plates and Lamines, which I had in my hands, all which are reserved for their due time and proper years, to be produced and writ more opportunely. His glory is now far and near spread abroad; and by a certain divine providence diffused at such a time, when some attempted to undermine his fame, and obscure his good Name. Hitherto *VVaddingus*.

I am not ignorant but much amazed how rashly and inconsiderately some reports him to have dyed a violent death, being buried in an Extasie in the absence of his companion, which others lightly and unadvisedly believe. It was an excellent saying of *Tertullian*, *To reduce an Heresie* (or Errour) *to its origine*, *is to confute it*. He that among all Historians first broached this lye of *Scotus* violent death, in dashing out his brains in the grave when he came to himself, &c. whereby with simple or ill-affected persons the renowned esteem of this grand Doctour is sometimes diminished, was one *Paulus Jovius*, a man of a crackt credit, a fabulous lying Writer; worthily censured by grave Authours both in his own time and since; a man who lived two hundred

dred years after the death of *Scotus*, and therefore merits the same credit as the first writer of the Fable of Pope *Joan*. There be very many who confuted this Fable, besides some of those who writ his life, as *Stomelius*, who at *Colen* in *Germany* where *Scotus* lies honourably interred, made a Declamation in the pulpit against *Jovius* about the time of his publication thereof. But to omit others, I shall produce the sense of *Hoyerus* out of his learned and eloquent Oration of the Sanctity of *Scotus* his Life and Doctrine, which I have by me; where he takes occasion to call *Jovius* herein to an account: having related his fabulous words, he maketh this Ajonder. *Diva fides, &c.*

O ye celestial Inhabitants (give me leave a little to interparley with

with you!) where were ye when these lyes were written to posteriority? These, I say, of which *Scotus* his most sharp Adversaries, which he had at home or abroad, never made him guilty, never imposed upon him? I dare call God and man to witness, that from the first birth of *Calumny*, never any was more filthy, or more apparent. Truly *Paul Jovius* you compel us to give credit to you as a prophesying *Sybill*, who out of your own self tells all that you relate, all that you prate, all that you babble and feigne. Who brings not so much as one German Writer to confirme your opinion. Yea, all Writers affirmes, that *Scotus* dyed without violence (placide.) The Tables at *Colen* affirmes the same; his Epitaphs which are on his marble Tomb, wherein the Year, Day, Moneth,

Moneth, place of Burial are noted. What say you to this my Masters or Auditours? must *Jovius* hereafter be credited or hearkned unto: he who *Possevinus*, *Lypsius*, the flower of learned men calls a *writer doubted*, or suspected, *both in judgement and credit*. He, whom *Robert Turner* doth not fear to denominate *a corrupted Authour, who praiseth or dispraiseth not according to the Rule of Verity, but according as he is rewarded*. He, on whom *Saliger*, he on whom the Glory and Ornament of the Low Countreys, *Aubertus Myreus*, (to pass many others over in silence) bestowes this notable Motto, *Venalis cui penna fuit*; Whose Pen was for gain to be bought or sold. Shall it not be lawful to leave this Authour of slurried-stained credit? Or must one believe that this

two

two-forehead *Janus* did see, not onely what was done in his own time, but also what was in the former age? Did not the Writers of *Colen*, nor of Germany, nor of the Franciscans see or know what happend amongst them at home? One *Jovius* after long periods of years, did he see all these things? Did he know all to a hair? Or did they who in other things left nothing omitted, who diligently wrote all things? Who distinctly noted every thing? did they happily neglect those things which above measure were to be admired? But let this *Jovius* begone, let this lying fabulous Writer pass away; fare him well, and let him go to his Chymera's which so prosperously by *Juno*'s help he feigned. To us they are but misty clouds, clouds and dreams,

dreams

dreams of *Jovius*. On the contrary, let us hear and belive rather those who with very great credit, and with a firme constant judgement, as eye witnesses, committed to writing such things as happened amongst them, &c. Hitherto *Hoyerus*. With whom I end, and close up all with this gemm on my seal; *That great and famous Men were but too too happy, if Envy did not tread upon their heels.*

Soli Deo honor & gloria in sacula saculorum. Amen.

FINIS.

These Verſes having loſt their due place, I thought good to place them here.

To the Reverend and rightly honoured Eli-Anne Timperley, *Abbeſs of the Engliſh Monaſtery of the Immaculate Conception of the B. Virgin* Mary *Mother of God, in* Paris.

Madam,

THe Frontiſpiece is *Duns*, and *Idiot* too,
Which I (with licence) would preſent to you.
Duns to the world, and *Idiot* not to read
The follies of our time, that overſpread

The Univerſe; where muck, and pelf, and clay
(Or white or red) the ſoul do over-ſway,
And ſo depreſs, that the tranſcendent love,
(Which ſhould predominate) can hardly move
Within its ſphere. 'Tis *Duns*, 'tis *Idiot* (then)
Acquires true wiſdom, which by worldly men
Is ſo decry'd. 'Tis *Duns* of higher ſtate,
With Eagle-piercing eyes, can contemplate
That love ('bove all) divine, which here you may (day,
Behold as clear, as is the fulgent
And therefore ſuits with them, who under-rate
The world, and to the *All-immaculate*,

And

And pure Conception, make a
chaſte addreſs,
And (fervent) act by love what
they profeſs.
You bear the Enſign (Abbeſs) you
diſplay;
The Standard you ſupport, you
lead the way:
You are Vice-gerent, you Lieute-
nant bear
The charge of yours, who, halting
in the rear,
By you are animated; forward
march,
Towards that burniſht City, whoſe
bright arch
With glit'ring ſtars, heavens glory
does diſplay,
Invite to contemplate the milky
way;
Which in the night appears, how-
ever late,
Still to remember the Immaculate

Conception, figur'd in your candid Veſt,
And the pure Virgin pendant at your breaſt;
And th' Azure Mantle (without gloomy cloud)
(As are the Heavens when clear'd) ſpeaks, that to ſhrowd
The all-immaculate, was never ſpot
Of ſin inherent, as to *John* a blot,
Which timely was expung'd, before he came
To breath, (an infant) or to have a name.
What then to be Gods Mother? ſhall not ſhe
Have a prerogative 'bove *John* to be
Not ſtain'd with that foul blot? Not ſhe the all-
Immaculate? From Sin Originall
Not ſhe exempt? ſhe once a ſlave to hell,

And

And to what ever foul a parallel?
Who not abhors? who ſtartles not when I (famy?
But hint this horrid word, this in-
No, no, ſhe was the morning ſtar, ſtill bright,
She was fair *Cynthia*, never without light;
She was the comely, fair, and ever white:
At which you aim, (when but your ſelf you ſee)
At candour, in your Veſt, and purity.
But not without the bowe of Love Divine,
Whoſe fiery ſhafts with ſtronger arme, combine
To fix in Heaven what ever thought aſpires
To the belov'd, which (loving) never tires. (treats on love,
Then (Madam) read this Book, that

Yet more to raiſe your heart to
things above. (cryes,
'Tis *ſurſum corda* 'tis, that daily
To elevate to Heaven both heart,
and eyes,
Which do but contemplate, but
hearts aſpire
To him, who came from Heaven
to bring us fire,
Which upwards flames to him by
ardent love.
Oh! may you have the wings of
the chaſte Dove,
To ſoare 'bove Earth, and Air, and
'bove — what not?
To be in fine a *Duns*, and *Idiot*.
Illiterate to the world, and ſo con-
fine (is divine.
Your heart to heaven by love, that
This boon I beg of Heaven, and
beg again,
That you may proſprouſly pro-
ceed, and reigne

Amongſt

Amongſt your Stars, like *Cynthia*,
Queen, that ſhines
With modeſt look, and (waxing)
ſtill confines
Within her Orbe more light. Such
may you be
With much increaſe, and much
tranquillity;
While Halcyon-like, all ſtormes
you do controul, (ſoul,
And to your ſelf acquire repoſe of
Betwixt the bounds (as *David*
ſings) contrive
'Twixt th' Active life, and the
Contemplative,
To mannage, and direct, and high-
er riſe,
T'addreſs your thoughts to hea-
venly Theories.
Then ſhall the Dove with ſilver
wings be white,
And golden too, like *Phebus*, ſhi-
ning bright;

Yet

Yet 'midſt theſe goodly ſplendors, in the rear,
Muſt all our works be attended by pale fear.
So *Job* on his whatever works did look,
As if but puddle, not a ſilver brook.

Madam,

Be happy in your mannage, act, go on;
Guide and aſpire by Contemplation.
This Treatiſe will aſſiſt you to refine
Your noble thoughts, by Love that is Divine.

Edward Mannige.